SERIE ORIENTALE ROMA
XXIII

RANIERO GNOLI

THE PRAMĀṆAVĀRTTIKAM OF DHARMAKĪRTI

THE FIRST CHAPTER WITH THE AUTOCOMMENTARY

Text and Critical Notes



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1. Ms. A (see p. XXXVII), fol. 39 *b*. Passage quoted p. 65, l. 5–28.

2. Ms. B (see pp. XXXVII–XXXVIII), fol. 19 *a*. Passage quoted pp. 81, l. 14–83, l. 17.

3. Ms. Z (see p. XL), fol. 10 *a*. Kārikā-s 214 *b*–227 *b*.

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मर्त्या दुर्मतिभूतमुद्रितधियः सत्यं च दोषावृतं
संरम्भोऽद्य ममाप्यनर्थ इति नश्चेतस्तथाप्यस्ति चेत् ।
पुण्यं किंचिदिहात्र पूर्वकलितग्रन्थाद्यपर्येषणे
भूयान्नः खलु भो भवाब्धितरणायास्मद्गुरूणां च तत् ॥

अहं ममेति निस्तत्त्वं येन नो दर्शितं वचः ।
श्रीमज्जम्बूजयमुनेर्गुरोर्विजयते वचः ॥
यदीयबोधमधुना नानादिगनुरञ्जिना ।
सच्छिष्यमतिषट्पदास्तृप्ताः सन्ति पुनः पुनः ॥
कालचोरितशास्त्रौघप्रतिलम्भनसाहसः ।
श्रीतुच्छिर्जयताद्गुरुस्तच्छास्त्रपुष्पतोषितः ॥

PREFACE

There are some works which accompany us for a long time and in various circumstances. One of these has been for me this edition—the first one of this ancient and important work by so great a thinker as Dharmakīrti—, which has kept me busy, though at intervals, for some four years. Of course, whether I have succeeded in fulfilling this honourable task, that, as a buddhist would say, past vāsanā-s have reserved to me, only readers can say. In any case, whatever their judgement, śubham astu pāṭhakānām.

As the criteria with which I have prepared this edition and all that I have at present to say on the text itself have been expounded in the Introduction, there now remains only the pleasant duty of acknowledging personal help. I owe a great debt of gratitude to the late H. H. Munirāja Śrī Bhuvanavijayaji Mahārāja and to His son and disciple Muni Jambūvijaya, for the free and generous use they have allowed me to make of the manuscript discovered by them. The Rev. Muni Jambūvijaya has been kind enough to read the proofs, for many days putting off all other activities to this end, and there is, as it were, no page of the book which has not greatly profited by his invaluable competence and warm interest in the

matter. He has offered his countrymen an ever rarer example of disinterested and selfless devotion to the cultural glory of India.

I should be guilty of great ingratitude, were I not to mention my obligation to Prof. E. Frauwallner. Not only has he been good enough to read also part of my proofs, but I owe to him the identification of several passages of Diṅnāga cited in the text. His suggestions have enabled me to eliminate many obscurities, and I have greatly profited from the acute and sensitive paraphrase he has made of an important part of this work. With some of his conclusions I do not agree, but I would express here deep admiration for the stimulating virtue of his writings.

The sincerest thanks are due to the authorities of the Italian Institute for the Middle and Far East, who have forwarded to me the most liberal assistance: but also to Prof. Ingalls, for his kind offering to publish this work in the Harvard Oriental Series — when I was already engaged with the Serie Orientale Roma —, to Prof. Renou, for having communicated to me his opinion about two unidentified grammatical citations, to Dr. Paolo Daffinà, for various suggestions, to my pupil Corrado Pensa, for having patiently revised the proof-sheets and the indexes.

Is there any need, finally, to mention all that this book owes to one who has made countless, invaluable contributions to the study of Indian logics and philosophy — Giuseppe Tucci? Besides the various acts of encouragement and advice I have received from him, right from the very inception of this book, he has not only managed to find time to read various passages of this work with me,

both in Sanskrit and Tibetan, but has also undertaken the thankless task of reading through the proof-sheets and verifying a large number of references. He has generously lent me one of the most important manuscripts on which this edition is based. Shortly, to him this book owes its existence, and to him it is dedicated.

Rome, October 1960.

CONTENTS

ABBREVIATIONS

(For the sigla used in the Critical Apparatus see pp. XXXVII–XL).

Edgerton	=	F. Edgerton, *Buddhist Hybrid Sanskrit Grammar and Dictionary*, New Haven 1953.
IPVV	=	*Īśvarapratyabhijñāvivṛtivimarśinī.*
K	=	Karṇakagomin.
Man, MN	=	Manorathanandin.
MVV	=	*Mālinīvijayavārttikam.*
PS	=	*Pramāṇasamuccayaḥ.*
PSV	=	*Pramāṇasamuccayavṛtti.* The exponents 1 and 2 indicate the 1st and the 2nd version respectively.
PV	=	*Pramāṇavārttikam.*
Randle	=	H. N. Randle, *Fragments from Diṅnāga*, London 1926.
RS	=	Rāhula Sāṅkṛtyāyana.
SS	=	*Sphoṭasiddhi.*
WZKM	=	*Wiener Zeitschrift für die Kunde des Morgenlandes.*

INTRODUCTION

§ 1. The order of the chapters in the *Pramāṇavārttikam*.

The first chapter of Dharmakīrti's *Pramāṇavārttikam* occupies a place of its own among the four chapters which compose the whole work of the great Indian philosopher of the 7th century. This peculiarity is made evident at the same time by three different facts, namely—that it is the only chapter of the *Pramāṇavārttikam* to have been commented on by Dharmakīrti himself, that it does not consist of a commentary on Diṅnāga's *Pramāṇasamuccayaḥ*, as the others do, but runs as an independent work, and finally that, against the logical succession of 1. pramāṇasiddhi, 2. pratyakṣa, 3. svārthānumāna, and 4. parārthānumāna, owing to which it should occupy the third place, i.e., after the examination of the direct perception, it has been put by Dharmakīrti at the very beginning of his work[1]. If this inver-

[1] The apparently irregular order of the chapters in the *Pramāṇavārttikam* did not fail to attract the attention of Indian and Tibetan logicians as well, and at least two of them, Jina and Manorathanandin tried to re-establish the traditional order. According to Jina (8–9th century?) the responsibility for the inverted order does not go to Dharmakīrti himself, but to Devendrabuddhi, a not very bright pupil of Dharmakīrti's, to whom he entrusted the task to comment the first, the second and the fourth chapter, which he considered, may be, of an easier understanding than the third one. The opposite

sion, apparently contradicted by the traditional order, is no doubt striking, there is however no need to think that it has been first conceived as an independent work and only later added by Dharmakīrti to his *Pramāṇavārttikam* [1]. The reason for this triple peculiarity, is, in my mind, to be seen rather in the fact that the very examination of the authoritativeness of the means of knowledge in general, and then of the direct perception, presupposes in fact, on the part of the knowing subject, not only the reasoning, but a correct reasoning, the examination of which must have, from this point of view, the priority on both those of the direct perception and of the authoritativeness of the pramāṇa-s in general [2]. In other words, this chap-

view was supported by Ravigupta (8th century) and Yamāri (11th century?), who mantained that the original order was that accepted by Devendrabuddhi. On Manorathanandin, see below, p. XXVIII, n. 2. However, except for these two logicians, all the other commentators, such as Devendrabuddhi, Karṇakagomin, Śākyamati, Śaṅkarānanda, etc., agree, as far as I know, with the aforementioned order, which surely goes back to Dharmakīrti himself. Barring other considerations the frequent references in the future tense [see, f. ex., iti vakṣyāmaḥ (p. 84, l. 6): this refers according to Karṇakagomin, to the 3rd pariccheda, stanza 3*a*; etad uttaratra vakṣyāmaḥ (p. 105, l. 9): this refers, according to Karṇakagomin, to the 4th pariccheda, stanzas 273*b*–274*a*; vakṣyamāṇanityā (p. 109, l. 16): this is a reference to the discussion on the four Holy Truths, in the 2nd pariccheda, stanzas 149 sqq.; vakṣyate cātra pratiṣedhaḥ (p. 132, l. 26): this refers, according to Karṇakagomin, to the 3rd pariccheda, stanza 493*b*, etc.], through which Dharmakīrti, in his autocommentary, calls the attention of the reader to other chapters of the work, is, to my mind, a conclusive proof in favour of the mentioned order. Other informations on the order of the chapters in this work, etc., may be gathered from Th. Stcherbatsky, *Buddhist Logic*, Leningrad, 1932 (reprinted in s'Gravenhage, 1958), vol. I, pp. 38–47.

1) This is the opinion of Prof. Frauwallner, expounded in his paper *Die Reihenfolge und Entstehung der Werke Dharmakīrti's*, in: *Asiatica, Festschrift Friedrich Weller*, Leipzig 1954, pp. 142–54.

2) The fact, by itself not probative, that in the course of his commentary, Dharmakīrti refers, in the future tense, to other chapters, is an additional testimony—abhyuccayasādhanam, as a paṇḍita would say—

ter, dedicated to the inference for one's own sake (svārthānumāna), and then to the reasoning in general, has been meant by Dharmakīrti as a sort of comprehensive introduction to his work. Noteworthy in this connexion, is that the very first sentence of this work, arthānarthavivecanasyānumānāśrayatvāt tadvipratipattes tadvyavasthāpanāyāha, has been commented on by Karṇakagomin, author of an important commentary on this work, in this very sense. "If the ācārya Dharmakīrti—he says—desires to comment on the *Pramāṇasamuccayaḥ*, why does he commence to establish the inference independently (viz. as a thing to itself)? The words profit, unprofit, etc., serve to reject this very objection. The profit is each useful thing, and the unprofit, the contrary. The discrimination of these is based on the reasoning ... (In other words) after having ascertained, by means of reasoning, what is profitable and unprofitable, (a person) particularly establishes, in order to obtain and avoid (what is good and evil), profit and unprofit, in the light of a knowledge proceeding in continuity, subsequently to the aforementioned reasoning" [1].

that this chapter was not conceived as an independent work. I have said 'not probative'. Strictly speaking, indeed, these references may have been added by Dharmakīrti himself later. A curious example of this interpolation made by the author himself may be seen in two works of the kashmirian philosopher Abhinavagupta, the *Īśvarapratyabhijñāvivṛtivimarśinī* (Bombay 1938–1943, Kashmir Series of Text and Studies), and the *Abhinavabhāratī* (Baroda, 1926–1954, Gaekwad's Oriental Series), which quote one another, as may be seen on page 138, vol. III of the first work and on p. 224, vol. II, of the second one. This and other evidence of this kind show that the attempts to fix in time the various works of an author are often subject to caution.

[1] anumānena hy arthānarthau niścityānumānapṛṣṭhabhāvinā prabandhapravṛttena jñānenārthānarthau yathākramamaṃ prāptiparihārārthaṃ vyasthāpayati | (Karṇakagomin, *op. cit.*, p. 5, ll. 2–3). The corresponding text

§ 2. EDITIONS, ETC.

This is the first edition of the commentary of Dharmakīrti to the first chapter (pariccheda) of his own *Pramāṇavārttikam*. Of this work, indeed, which may be reasonably considered as one of the most important ones of Indian thought, until to-day only the few leaves were known, discovered by Rāhula Sāṅkṛtyāyana in the monastery of Sa skya, and by him edited in the volume containing his unhappy attempt to restore from Tibetan into Sanskrit the so called svavṛtti or autocommentary of Dharmakīrti. In spite of the bold affirmation of this scholar, who said his "restoration 99 % certain", this re-translation, which has appeared in 1943 at Allahabad [1], is very arbitrary and, as far as the commentary of Dharmakīrti is concerned, completely useless. Very useful, on the contrary, is the sub-commentary of Karṇakagomin, which Rāhula Sāṅkṛtyāyana has edited in the above-mentioned volume, together with his version. This work, being a sub-commentary to the difficult commentary of Dharmakīrti, affords an invaluable help to its understanding.

of the Tib. version of Śākyamati's commentary runs as follows rjes su dpag pas ni don daṅ don ma yin pa dag gtan la p'ab nas | rjes su dpag pai rjes ạbyuṅ pai šes pa rgyun c'ags bar ạjug pas don daṅ don ma yin pa dag go rims bžin du t'ob pa daṅ sṅan par bya bai p'yir bye brag tu rnam par ạjog par byed do | (mDo ạgrel, Je [XCVII], f. 56, ll. 4–6, Peking Ed.). The term prabandhapravṛtta is here a synonym of saṃtānapravṛtta, on which see, f. ex., É. Lamotte, *La Somme du Grand Véhicule*, Louvain 1938, p. 40.

1) The *Pramāṇavārttikam* (*Svārthānumānaparicchedaḥ*), with the svavṛtti and the commentary of Karṇakagomin, published under the editorship of Rāhula Sāṅkṛtyāyana, Allahabad 1943.

§ 3. The Commentaries.

The figure of Karṇakagomin merits our dwelling for a moment upon him and upon his epoch, which, on the basis of the fact that he cites Maṇḍanamiśra and not Udayana, is to be placed, according to Rāhula Sāṅkṛtyāyana, between 822 (date of Maṇḍana) and 934 (date of Udayana) [1]. However, the aforementioned Maṇḍana's date is certainly wrong. Maṇḍanamiśra lived, in reality, rather earlier and was contemporary with, or slightly later than Dharmakīrti [2].

1) Cp. Rāhula Sāṅkṛtyāyana, *op. cit.*, Preface, p. 12.

2) According to S. Kuppuswami Sastri, the *floruit* of Maṇḍana is to be placed in 615–695 (cp. the *Brahmasiddhi* by Ācārya Maṇḍanamiśra, Madras 1937, Introduction, p. LVIII). Therefore Maṇḍana was contemporary with, or slightly later than Dharmakīrti, of whom he cites the verse vākyaṃ na bhinnaṃ varṇebhyo vidyate 'nupalambhanāt in his *Sphoṭasiddhi* (PV, I, 247 *b* = *Sphoṭasiddhi*, p. 99, l. 7 [ed. of Pondichéry, 1958]). The pages 99, l. 7–100. l. 15 of the *Sphoṭasiddhi* are substantially a paraphrase of Dharmakīrti, PV, I, p. 127, l. 1–129, l. 13. PV, I, 128, l. 10–129, l. 13 and SS, p. 99, l. 17-100, l. 15, are a characteristic example of that parallelism. I put the two passages side by side for the sake of comparison:

PV	SS
(below, p. 128, ll. 10 seq. – 129, l. 13)	(p. 99, l. 17-100, l. 15)
atha mā bhūd avayavāntarāpratīkṣaṇenaikasmād evāvayavād vākyārthasiddher anekāvayavatvahānir vākyasyeti sakṛt sarvāvayavānāṃ śravaṇam iṣyate | tadāpi (cp. Additional Notes, p. 184) kālakṣepo na yukta eva | ekāvayavapratipattikāla eva sarveṣāṃ śravaṇāt .... atha punar ekam evānavayavaṃ vākyam | tatra | ekatve 'pi hy abhinnasya kramaśo gatyasaṃbhavāt kālabheda eva na yujyate | na hy ekasya kramena pratipattir yuktā | gṛhītāgṛhitayor abhedāt | kramena ca vākyapratipattir dṛṣṭā | sarvavākyavyāhā-	atha mā bhūd anekāvayavatvahānir iti sakṛtsakalāvayavaśravaṇam | tadāpi kālakṣepo na syāt | sakṛdekāṃśāvasāyasamaye sakalaśruteḥ | anavayavapaścimakalpe 'py ekatvāt kramena gatyasaṃbhavāt kālabhedo na yuktaḥ | na hy ekasya kramena gṛhītatopapannā | na hy ekaṃ gṛhītam agṛhītaṃ ca bhavati ' virodhāt | grahaṇāgrahaṇabhedāc ca kramaḥ ' na cākramā vākyapratipattir asti | sarvavākyavyāhāraśravaṇasmaraṇānām anekakṣaṇanimeṣānukramena parisamāpteḥ | na caikam ekabuddhigrāhyam aparamṛṣṭavarṇarūpaṃ prati-

The other authors cited by Karṇakagomin—Aviddhakarṇa Adhyayana, Umbeka, etc.—who were all more or less contemporary with Dharmakīrti, offer us no assistance in fixing in time the *floruit* of Karṇakagomin. The only date which permits us to infer his epoch is, according to me, the fact that both the comment of Śākyamati

raśravaṇasmaraṇakālasyānekakṣaṇanimeṣānukramaparisamāpteḥ | varṇarūpāsaṃsparśinaś caikabuddhipratibhāsinaḥ śabdātmano 'pratibhāsanāt | varṇānukramapratīteḥ | tadaviśeṣe 'py anukramakṛtatvād vākyabhedasyānukramavatī vākyapratītiḥ | varṇānukramopakārānapekṣaṇe tair yathā kathaṃcit prayuktair api yat kiṃcid vākyaṃ pratīyeta ¹ vinā vā varṇaiḥ | tair anukramavadbhir akramasyopakārāyogāt | akrameṇa ca vyāhartum aśakyatvāt | gatyantarābhāvāc ca | naiva vākye varṇāḥ santi ¹ tad ekam eva śabdarūpaṃ vyañjakānukramavaśād anukramavad varṇavibhāgavac ca pratibhātīti cet | anukramavatā vyañjakenākramasya vyaktiḥ pratyuktā | vyaktāvyaktavirodhāt | avarṇabhāge ca vākye 'sakalaśrāviṇo 'sakalavākyagatir na syāt ¹ ekasya śakalābhāvāt ¹ sakalaśrutir na vā kasyacit | samastavarṇasaṃskāravatyā 'ntyayā buddhyā vākyāvadhāraṇam ity api mithyā | tasyāvarṇarūpasaṃsparśinaḥ kasyacit kadācid apratipatteḥ varṇānāṃ cākrameṇāpratipatteḥ | kuto 'kramam ekabuddhigrāhyaṃ vākyaṃ nāma |

bhāsate śabdarūpam | antyavarṇabuddhāv api varṇānukramapratīteḥ | tadabhāve vākyabhedapratītyabhāvāt | varṇānukramopakāre hy anapekṣite yathākathaṃcit prayoge' pi teṣāṃ kasyacid vākyasya pratītiprasaṅgād vinā vā | tadanukramasyānupakāritvāt | akrameṇa ca vyavaharaṇāśakteḥ | gatyantarāsaṃbhavāc ca | na cedaṃ sāṃpratam ¹ naiva vākyaṃ varṇātmakam ¹ yena tadanukramakṛto vākyabhedaḥ syāt ¹ api tu tat prakṛtyaivābhinnam ekam avidyamānavarṇādivibhāgam anānupūrvyaṃ vyañjakakramavaśāc ca kramavad bhāgavac ca pratibhātīti | akramasya kramavatābhivyaktyayogāt | na hi tad eva vyaktam avyaktaṃ ca bhavati virodhāt ¹ yena prakāreṇa vyajyeta | bhede hi kasyacid vyaktāv aparam avyaktam iti krama upapadyeta | abhāgatve ca sakalāśrāviṇo na syād vākyabuddhiḥ (cp. below, p. 129, the critical note, and the additional note at p. 185) | vākyasyāśravaṇād avayavābhāvāc ca | ataḥ sakalam eva vākyam śrūyeta na vā kiṃcit | atha varṇānāṃ śravaṇe 'bhivyaktihetūnāṃ samastavarṇopajanitasaṃskārajanyayāntyayā buddhyā vākyāvadhāraṇam iti tad api mṛṣā | varṇarūpavivekena kasyacit kadācid ajñānāt | varṇānāṃ ca kramam antareṇāpratīteḥ kuto 'kramam ekabuddhigrāhyaṃ vākyaṃ nāma |

(preserved only in the Tibetan translation) and that of Karṇakagomin, which was never translated into Tibetan, are substantially identical. The only difference consists in the fact that the comment of Śākyamati omits giving some discussions, more technical in character and not immediately connected with the commented text of Dharmakīrti, which are to be found, however, in the comment of Karṇakagomin. This resemblance—with the exception of the parts mentioned—is a real and proper identity and offers us the problem of which of the two is earlier than the other.

The answer to this question can be only one according to me, namely– that Śākyamati, who commented all four of the chapters of the *Pramāṇavārttikam*, used, as to the first of them, the pre-existent commentary of Karṇakagomin, limiting himself to the cutting of some of the more complex passages. The opposite view, i.e., that the commentary of Karṇakagomin is an enlargement of the first part of Śākyamati's work, has but little chance of being the right one. As a matter of fact, Karṇakagomin's commentary looks like a unitary and original work, nor do the parts of it omitted by Śākyamati appear to be a later addition. Now, if we accept as the date of Śākyamati, who was the pupil of a direct disciple of Dharmakīrti, Devendrabuddhi [1], the second half of the 7th century, Karṇakagomin must have flourished not much ear-

[1] The first commentary on the *Pramāṇavārttikam*, was that of Devendrabuddhi, who, according to the tradition (see Satis Chandra Vidyabhusana, *A History of Indian Logic*, Calcutta 1921, pp. 303 seq., and Th. Stcherbatsky, *op. cit.*, pp. 39 seq.) was a direct disciple of Dharmakīrti. Devendrabuddhi does not comment on the svavṛtti but restrains himself to the comment of the other three chapters. Another commentary, which as the preceding one by Devendrabuddhi, is preserved in the Tib. version only, is that of a pupil

lier, i.e., in the middle of the 7th century [1]. The fact that Maṇḍana is not quoted by Śākyamati does not prove the contrary, namely—that the latter flourished before Karṇakagomin, because the passages of Karṇakagomin in which the name of Maṇḍana occurs, belong to that very kind of parentheses which is as a rule omitted by Śākyamati [2].

In conclusion, Devendrabuddhi, Śākyamati, Karṇakagomin and Prajñākaragupta [3] seem to be more or less contemporary, all living in the 7th century and in the early years of the 8th century. The tradition according to which Dharmakīrti had no disciples, except for the hardly brilliant Devendrabuddhi, has all the air of being a post-

of Devendrabuddhi, Śākyabuddhi (or Śākyamati: see E. Frauwallner, WZKM, XLIV/1937, p. 69, n. 1). This commentary, unlike that of Devendrabuddhi, comments the s v a v ṛ t t i also.

1) According to Mahendrakumar Jain (*Siddhiviniścayaṭīkā*, Benares 1959, Introduction, pp. 45–46) the Karṇaka (or Kallaka, cp., p. 158), whose doctrines are confuted by Akalaṅka (8th century) is no other than Karṇakagomin. To my mind, however, the identity of these two authors is not sufficiently proved.

2) Thus at p. 569, l. 11 of Karṇakagomin's commentary the long discussion on the language up to 570, l. 11 is omitted by Śākyamati, who takes up the commentary with the words t a d i t i t a s m ā d i m e v a r ṇ ā , etc. (Karṇakagomin, p. 570, l. 11 = mDo ạgrel, Je [XCVII], f. 37 *a*, l. 5, Peking Ed.). The same thing may be seen at p. 571, l. 10, where the passage beginning with the words n a n u k r a m o v a r ṇ ā n ā m up to l. 28 has been omitted by Śākyamati (vol. cit., f. 38 *a*, last line).

3) The date of Prajñākaragupta is debated. S. Ch. Vidyabhusana (*op. cit.*, p. 336) thinks that he is to be placed in 940 A. D., on the ground of the fact that he lived under Mahāpāla, who died in 940. The identity of this king is however uncertain. According to Rāhula Sāṅkṛtyāyana, Prajñākaragupta lived in the 8th century. According to Mahendrakumar Jain (*op. cit.*, Introduction, p. 43) Prajñākaragupta is criticised by Akalaṅka (8th century) and then must be earlier than the latter. This fact, the fact that his work is possibly quoted by Karṇakagomin (p. 173) and by several thinkers of the 9th century, that Ravigupta (8th century), according to the tradition, was a direct pupil of him, etc., permit us to infer that his *floruit* is to be placed in the 8th century. Ravigupta, on his side, commented on the 3rd chapter of the *Pramāṇavārttikam* (mDo ạgrel, P'e [CIV], ff. 1-208 *a*, Peking Ed.).

erior fiction—based on some stanzas of Dharmakīrti himself, in which he exalts the profundity of his doctrine and the lack of adequate disciples—and, on the contrary, it is probable that while he was still alive there had already begun to form in his School those diverse directions of doctrine and interpretation—the one more philological, as Stcherbatsky observes, the other of a more properly philosophical character—that we see represented respectively by Devendrabuddhi and Śākyamati, and by Prajñākaragupta.

Karṇakagomin keeps to a middle path, in a certain sense, and while he, unlike Prajñākaragupta, does not disdain interpretation and literal comment, he often digresses into original discussions—consistently omitted by Śākyamati, as we have mentioned—which demonstrate a profound culture and philosophical interest.

Another commentator of the svavṛtti was, finally, the Kashmirian Śaṅkarānanda, who wrote a commentary on the first chapter of the *Pramāṇavārttikam*, stopping at stanza 128 [1]. The figure of Śaṅkarānanda, surnamed the Great Brahmin by the Tibetans, presents us with two problems. The first concerns the epoch in which he lived, which we are obliged to carry back to the 9th or 10th century from the 11th of the Tibetan sources [2]. The proof that his *floruit* cannot be placed in the 11th century is offered us by Abhinavagupta (950–c. 1020) who cites him repeatedly in his *Īśvarapratyabhijñāvivṛtivimarśinī* [3].

1) This commentary occupies the ff. 1–338 *a* of mDo ḥgrel, Pe (CIII), Peking Ed.

2) See Satis Chandra Vidyabhusana, *op. cit.*, p. 344, and Th. Stcherbatsky, *op. cit.*, pp. 42, 45–46.

3) Kashmir Series of Texts and Studies, No. LX, LXII, LXV/1938–1943, Bombay. Passages borrowed from works of Śaṅkarānanda (called by Abhinava with the name of Śaṅkaranandana) are quoted in vol. 1st, pp. 234,

If to these data one adds the fact that Abhinavagupta says explicitly that Śaṅkarānanda confuted Dharmottara [1], one assumes that Śaṅkarānanda must have lived in the 9th or 10th century.

A second problem is offered us by the curious fact that Śaṅkarānanda, among various other works of Buddhist nature, wrote at least one that wanders far from Buddhist orthodoxy or that is frankly contrary to the Buddhist logic and gnoseology commonly accepted. This work, cited both by Abhinava, and, two centuries later, by Jayaratha, is the *Prajñālaṃkāra*, which obviously is not included in the Tibetan canon. This work is held in high esteem by Abhinavagupta, who constantly gives Śaṅkarānanda the title of b h a ṭ ṭ a and once even of g u r u [2], and recognizes in him a true precursor of the doctrine of knowledge adopted by his school [3]. The

236, 248, 292, 293; vol. 2nd, pp. 16, 34, 71, 83, 132, 144, 199, 220, 221, 250, 369; vol. 3rd., p. 35. Stanzas from Śaṅkarānanda are quoted also in the *Tantrāloka* (Kashmir Series of Texts and Studies, 1918, seq.), vol. 2nd, pp. 64 and in the *Mālinīvijayavārttikam* (Kashmir Series of Texts and Studies, No. XXXI/ 1921, Bombay), p. 41. The names of the works quoted are two, the *Apohasiddhi* and the *Prajñālaṃkāra*. The first of them is quoted in the IPVV, vol. 1th, p. 292 only. The quotations n i l e a n ī l a m e t a d b h a v a t i and n ā r o p a s t h i t y a p e k ṣ a ṃ t a t have been traced by me in mDo ạgrel, Ze (CXII), ff. 305 *b*, l. 5 and 306 *b*, l. 6. The *Prajñālaṃkāra*, as far as I know, was never translated into Tibetan and the Sanskrit original appears to be lost. Some passages from this work are cited by Jayaratha also in his commentary on the *Tantrāloka*, ed. cit., vol. 2nd, pp. 54, 62, 64. The *Prajñālaṃkāra* is quoted also in the IPV, I, p. 181. Śaṅkarānanda has been wrongly considered by Mr. Pandey (*Abhinavagupta, An Historical and Philosophical Study*, Benares 1935, p. 106; see also *Bhāskarī*, Lukhnow 1954, vol. 3rd, pp. XVI–XVII) as a dualist Śaiva writer.

1) IPVV (ed. cit.), vol. 2nd, p. 16.

2) In the MVV (ed. cit.), p. 41.

3) The scanty fragments of this work hardly permit us to get an idea of its contents. From the extant quotations, we may infer that it was written in kārikā-s and commented on by the author himself. One topic consisted in a confu-

easiest explanation of this double attitude is to be sought undoubtedly in his conversion. We find in fact an echo of this in Tibetan tradition, which tells us that, while

tation of the atomistic view and, accordingly, of a reality external to consciousness (IPVV, II, pp. 71 [= MVV, p. 41], 144). In the confutation of the atomistic view, Śaṅkarānanda probably availed himself of arguments similar to those put forth by Vasubandhu and Diṅnāga (IPVV, II, p. 144). According to Śaṅkarānanda, the external world does not exist but it is only a projection of our consciousness. Albeit it is identical with consciousness, which is one, however it appears, thanks to māyā, as otherness and multiplicity, just like an image in a mirror (*Tantrāloka*, Jayaratha's commentary, vol. II, pp. 62, 64). Consciousness is self-luminous, immediate, it shines and vibrates by itself (sākṣātkāraḥ svataḥsiddhaḥ sā sphuradrūpatāsya hi, IPVV, II, 199: note the term sphurat, common in the kashmirian Śaiva school). All that exists does exist to the extent to which it appears to our consciousness, and then the error too, in so far as it appears, is reality; that is, it is, by itself, unreality (ābhāsabhede tv arthaḥ kas tatrābhedo bhramo 'vapuḥ, IPVV, I, 248 and III, 35: note the word ābhāsa, this also proper to the Śaiva doctrine). This affirmation, thoroughly agreeing with the Śaiva position, upsets all the Buddhist gnoseology, according to which discursive knowledge is, truly speaking, erroneous. Noteworthy is also his interpretation of the expression anubhavaḥ paṭiyān smṛtibījam ādhatte (by Dharmakīrti ?). According to Śaṅkarānanda, this paṭiyastva is nothing but a perception, a consciousness more intense and durable (IPVV, I, 234, II, 220). This particular perception or consciousness is, on its side, interpreted by Abhinavagupta as a lysis in thought, in self-consciousness (vimarśaviśrānti, pramātṛviśrānti, IPVV, II, 220–1). The gap between the two moments of knowledge, the prediscursive and the discursive one, which in Śaṅkarānanda is already no more so distinct as in traditional Buddhist gnoseology, is filled up completely by Abhinavagupta, according to whom the discursive moment is only a more intense perception, or, putting it in other words, the natural development of the prediscursive one. Very interesting is also another fragment from the *Prajñālaṃkāra*, quoted by Jayaratha (*Tantrāloka*, ed. cit., vol. II, p. 54), where Śaṅkarānanda explicitly affirms that, without any infringement to the doctrine by him professed, one may well say that the world is but the body of a unique entity, devoid of parts (identified by Jayaratha with Parameśvara), (evam tarhi jagad ekasyaiva kasyacid anaṃśasya yathoktavidhinā rūpam astu kiṃ naḥ kṣīyeta). Shortly speaking, Śaṅkarānanda must have been an important link between the Buddhist and the Śaiva gnoseology. On the latter cp. my translation of Abhinavagupta's *Tantrasāram* (Abhinavagupta, *Essenza dei Tantra*, Torino 1960), Introduction, pp. 17–59.

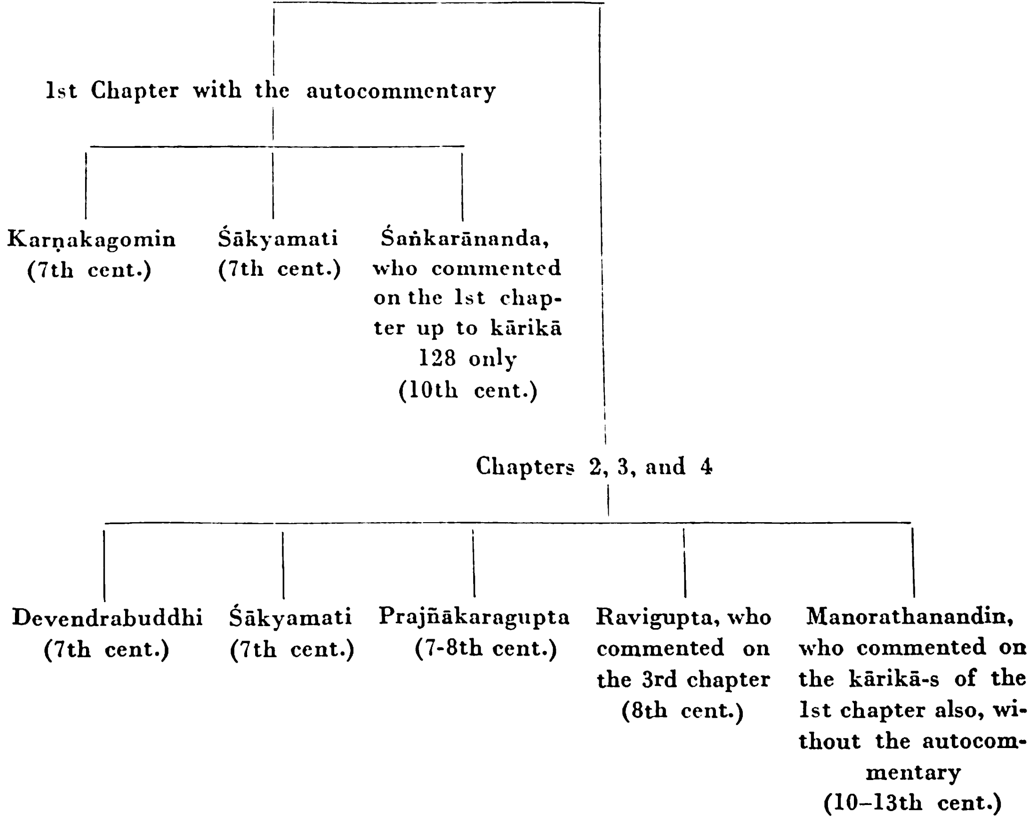
Śaṅkarānanda was preparing to confute Dharmakīrti and to write an original work on logic, Mañjuśrī appeared to him in a dream and persuaded him to rather write a commentary on the *Pramāṇavārttikam* [1]. Things may well have gone another way, however, and this is suggested by an eulogizing epithet that Abhinavagupta gives to Śaṅkarānanda, of whom he says that "he recovered illumination thanks to the force of asceticism and to a constant exercise of thought on consciousness, owed to the maturation of his good actions carried out earlier" [2]. Such an epithet fits well one who, after having followed a doctrine held to be false (in this case, Buddhism), finally opens his eyes and becomes aware of how things really are. Apart from this conversion, which might well be a later fiction derived from the embarrassment generated both among Hindus and Buddhists by the ambiguous position of Śaṅkarānanda, the attitude of the latter is still characteristic of mediaeval Kashmirian culture, where we find, even if among the inevitable polemics, a closer interaction between the Hindu and Buddhist movements than in other parts of India. The double attitude of Śaṅkarānanda, who cannot be much earlier than Abhinavagupta, finds for its part an illustrious precedent in that of Ānandavardhana, who commented, so it seems, a work by Dharmottara [3].

1) Tārānātha's *Geschichte des Buddhismus* (Schiefner), pp. 247, 349 and *dPag bsam ljon bzan*, pp. 109, 120. See also Satis Chandra Vidyabhusana, *op. cit.*, p. 344.

2) IPVV (ed. cit.), vol. 2nd, p. 199. The Sanskrit text runs as follows: prāktanakuśalavipākapravartitasaṃvitparāmarśābhyāsatapaḥprabhāvapratilabdhonmeṣeṇa bhaṭṭaśaṅkaranandanenāpi, etc.

3) See the commentary (locana) of Abhinavagupta on the *Dhvanyāloka*, ed. of Benares 1940, p. 519 (=ed. Kāvyamālā, p. 233), and Th. Stcherbatsky, *op. cit.*, pp. 41–42.

Sanskrit commentaries on the *Pramāṇavārttikam* may be then resumed in the following schema [1]:



§ 4. The text of the *Pramāṇavārttikam*.

As regards the kārikā-s, destiny has been more propitious. The *Pramāṇavārttikam* was first edited (the kārikā-s only) in the years 1938 sqq. as an Appendix to the Journal of Bihar and Orissa Research Society (J.B.O.R.S.) by

1) Informations on the Tibetan commentaries may be gathered from Th. Stcherbatsky, *op. cit.*, vol. I, pp. 55–8.

Rāhula Sāṅkṛtyāyana 1). In this same journal, and in the years immediately following, the *Pramāṇavārttikam* then appeared, under the editorship of the same scholar, together with the brief commentary of Manorathanandin 2). In 1953 Chapters 2, 3, and 4 appeared in Patna together with the important commentary of Prajñākaragupta 3). Eventually, among these editions, very inaccurate and

1) The *Pramāṇavārttikam* by Ācārya Dharmakīrti, edited by Rāhula Sāṅkṛtyāyana, Appendix to J. B. O. R. S., vol. XXIV/1938. The manuscripts on which this edition is founded are substantially two, and are described by R. Sāṅkṛtyāyana as follows (*op. cit.*, pp. VIII–X): " 1. PH. – A palm-leaf MS. of the Pv. belonging to the Rājaguru Pt. Hemarāja Śarman of Nepal. The script is Māgadhī, i.e., the Script prevalent in Eastern India during the twelfth and thirteenth centuries . . . The MS. has not many mistakes, but there are many lacunae; and as many as ten leaves are missing ". " 7. PVM. – A paper MS. of a commentary on the PV. by Manorathanandin belonging to the monastery of Ṣhalu. Size 26 ½" × 2". Leaves 105, each page containing six to seven lines. It is a complete MS. written by Vibhūticandra (Māgadhī Script). Though Kārikās are not given, the author comments on each and every word of PV., so it was a great help in getting the correct reading in so many doubtful cases ". On this manuscript and his author see below, n. 2. The manuscript No. 2 does not contain the first chapter and then is of no interest for us. As regards the manuscripts No. 3 and 4 see the conspectus siglorum, under the siglas S and K respectively.

2) Dharmakīrti's *Pramāṇavārttikam* with a commentary of Manorathanandin, edited by Rāhula Sāṅkṛtyāyana, Appendix to J.B.O.R.S., vol. XXIV/1938 seq. The single manuscript on which this edition is based, has been described above, n. 1. Of it I have a photographic copy, which has been lent to me by Prof. Tucci. Manorathanandin (10–13th cent.) tried, as I have said, to re-establish the supposed regular order in the succession of the chapters in the *Pramāṇavārttikam*. In his work this chapter is no more the first but the third. This is also the order which seems to prefer the Japanese scholar Masatochi Nagatomi in his paper, *The Framework of the Pramāṇavārttika*, Bode I, Journal of the American Oriental Society, 79/1959, pp. 263–266. The same view has been apparently mantained by Andrew Vostrikov also (cp. Stcherbatsky, *op. cit.*, vol. I, p. 39).

3) *Pramāṇavārtikabhāṣyam* or *Vārtikālaṅkāraḥ* of Prajñākaragupta (being a commentary on Dharmakīrti's *Pramāṇavārttikam*), deciphered and edited by Tripiṭakāchārya Rāhula Sāṅkṛtyāyana, Kashi Prasad Jayaswal Research Institute, Patna 1953 (the indices have appeared in 1957).

full of mistakes, one distinguished place is held by the excellent translation of the kārikā-s 42-187 (= 40-185 in the present edition) together with a paraphrase and an edition of the Tibetan version made by E. Frauwallner [1].

Mines of manuscripts are not yet exhausted in India. Thus, while, till a short time ago, a few leaves only of this work seemed to be preserved, new manuscripts have unexpectedly cropped up. This fresh manuscript material, on which the present edition is principally based, consists of a palm-leaf manuscript, very ancient and correct, found in Nepal by Prof. Tucci, as well of another one, less ancient, discovered in the Jain Library at Pātan (North Gujrat, Bombay State), of which Muni Jambūvijaya has graciously sent me a photographic copy. Eventually, apart from the leaves edited by Rāhula Sāṅkṛtyāyana, I have also availed myself of another manuscript, containing the kārikā-s only. Also this manuscript, which is very ancient and written on palm-leaves, has been lent to me by Prof. Tucci. A detailed description of these manuscripts will be given later on. Generally, the variae lectiones of these manuscripts concern points of scanty importance only. Besides these two manuscripts, precious help for the establishment of the text has been afforded both by the Tibetan translation and by the scrupulous and exhaustive commentary of Karṇakagomin, edited by Rāhula Sāṅkṛtyāyana, and occasionally compared by me with the same manuscript he has used—of which a photographic copy has been lent to me by Prof. Tucci—and with the Tibetan version of the commentary of Śākyamati

1) *Beiträge zur Apohalehre*, Wiener Zeitschrift für die Kunde des Morgenlandes, XXXVII/1930, pp. 259–283; XXXIX/1932, pp. 247–285; XL/1933, pp. 51–94.

(mDo agrel, vol. Je [=XCVII], ff. 1-402 *a*, and vol. Ñe [= XCVIII], ff. 1-85 *b* [Peking Ed.]). If the Tibetan version proved an eminent assistance in restoring corruptions of the Sanskrit tradition, and the monks who translated it generally understood quite well the Sanskrit original, however some exceptions to this rule are not wanting, as, for example, may be seen at pp. 15, l. 11; 21, l. 26; 67, l. 26; 92, l. 1, etc.

All the variants of some importance to be found in the Tibetan translation, in the commentary of Karṇakagomin, and in the manuscript tradition, have been listed and occasionally discussed in the critical annotation. As a rule, graphical variants, as, for instance ūrddhvam for ūrdhvam, °tva for °ttva, etc., and some inconsistencies of saṃdhi, proper to manuscript texts, have not been taken into account. Finally particular care has been devoted by me to the punctuation, so often misleading and contradictory, of the manuscripts. This has been attentively verified, and, when required by the sense, modified. In many cases, I have not hesitated to introduce the half-daṇḍa-s, and that especially when, in some complex periods, the simple daṇḍa-s would have obscured the articulation of the phrase, as, for example, on pp. 40, ll. 17 seq.; 42, ll. 13 seq., etc. The few quotations of other authors—generally Diṅnāga—to be found in the text have been underlined. The source, when traced, is given in the critical annotation.

Some particular passages have been further discussed in the Additional Notes (pp. 177-187). These notes embody also many observations made by the Rev. Muni Jambūvijaya, chiefly on the ground of a careful examination of a copy of the MS B in his possession, and sent to me when

the book was already in the press. These notes integrate, in some way, the critical apparatus, without affecting, of course, the accepted text in any way. They should be always consulted while reading the text. The index of the internal references, without claiming to be complete, contains the explicit references only (ity uktam, iti vakṣyate, and so on). In tracing back many of them, Karṇakagomin's commentary proved to be an eminent assistance.

The method chosen by Dharmakīrti in the commentary of his own work, is the so called miśrakavyākhyānam, that is, a commentary which is intermingled with the stanzas, in the sense that it is intended as a sort of integration of the constituent elements of them, which, when required by clarity, are detached from their context and mixed with the comment. In the text, the kārikā-s and the parts of the kārikā-s have been edited in larger type, for the convenience of the readers.

Conventionally, I have not kept the saṃdhi between words belonging to the stanzas with words belonging to the commentary, since it would have not necessarily coincided with that concerning the subsequent element of the verse. For instance, instead of writing sā cātatkāryaviśleṣa eva tadanyasyasyānuvartino vastuno 'dṛṣṭeḥ pratiṣedhāc ca, etc., I have written,

sā cātatkāryaviśleṣas
eva

tadanyasyānuvartinaḥ |

vastunaḥ

adṛṣṭeḥ pratiṣedhāc ca,

where the words written in smaller type form part of the commentary (cp. p. 57). Obviously, this problem has not been faced neither by the copyists nor by Dharmakīrti himself, who used to write everything in succession. Actually, the distinction between the kārikā-s and the commentary is not always easy. The reading of the latter was probably accompanied by a copy of the kārikā-s, which, as both the manuscripts and the Tibetan tradition prove, circulated independently from the commentary.

As far as the text of the kārikā-s is concerned, it is apposite here to note that after stanza 110 the manuscripts A, B and Z, and the commentary of Manorathanandin give another verse, atatkārivivekena pravṛttyarthatayā śrutiḥ, that I have not accepted in the text. This verse, accepted, would indeed have broken all the couples of verses, up to the end of the chapter, which thus would result in an odd number of verses. In fact, the words atatkārivivekena pravṛttyarthatayā and śrutiḥ, according to my opinion, form part of the commentary, and only later have they been arranged together so as to form a half śloka. An example of this same process may be seen before the kārikā 231*b*, where the words nityasyānupakāryatvād anupakurvāṇaś ca nāśrayaḥ, which actually form part of the commentary, have later crept into the text of the kārikā-s, with a slight modification, namely akurvāṇas for anupakurvāṇas. If this opinion of mine, apart from the said considerations, is corroborated also by the fact that these words are not considered as a verse by the Tibetan translation, yet against it may perhaps be adduced that, in this case, the feminine participle janayantī, in the first pāda of the stanza

112, would be dependent on a word—śrutiḥ—which actually is not part of the text of the kārikā-s, but of the commentary—and that, no doubt, looks rather peculiar! A possible answer to this objection, however, may be that what actually occurred, was just the reverse and that this verse was a result of this very difficulty. At any rate, I have availed myself of the authority of the Tibetan version, which leaves it out [1].

Certain kārikā-s of this chapter have been by Dharmakīrti himself defined as saṃgrahaº, or antaraślokaḥ. As regards them, I have been faced with the problem, whether they had to be comprised into the number of the mūlakārikā-s or not. Usually, in fact, the saṃgrahaº, or antaraśloka-s serve to epitomize the commentary (as may be seen for instance, in the *Dhvanyālokaḥ* of Ānandavardhana and in the *Tantrasāram* of Abhinavagupta) and, as such, they must not form part of the mūlakārikā-s. In the case of Dharmakīrti, however, the kārikā-s—and among them those too that the commentary specifies as saṃgrahaº, or antaraśloka-s—are all, without exception, given also by the manuscripts which contain no commentaries, and then I have considered them as a part of the main text [2].

1) The Tib. version of the kārikā-s is particularly authoritative. Not only was it made by such great paṇḍitas and lotsāvas as were Subhūtiśrīśānti and dGe bai blo gros, but was afterwards revised by the kashmirian paṇḍita Bhavyarāja, and the great lotsāva (lo tsā ba c'en po) Blo ldan bzaṅ po (alias Blo ldan šes rab). A new translation and general control was then made by the paṇḍita Śākyaśrībhadra and by the lotsāva Kun dga' rgyal mts'an dpal bzaṅ po (alias Sa skya paṇ c'en, i.e., the great paṇḍita of Sa skya (1181–1250). See *infra*, p. XXIX, and Cordier, III, p. 437.

2) Literally, the saṃgrahaśloka-s are the stanzas serving to epitomise some topics, for an easier and clearer understanding of them. The antaraśloka-s are, on their side, the stanzas of intermezzo. In Tibetan

§ 5. LANGUAGE.

The language, comparatively lacking in long compound words and extremely concise, is the customary Sanskrit of Indian philosophy. A few words and idioms which have seemed to me of a more particular use or restrained to the buddhist speculation have I indexed in the select glossary I have added to the book. Such are, for instance, the upadrūyate (p. 34, l. 22); the verb upalī–, in the forms upalīyate, upalīyante, upalīyeta, upalīyeran (pp. 29, l. 13; 30, l. 14; 99, l. 27; 161, l. 3; 165, l. 17), used actively in the meaning of resting on, beeing based on, etc., and accordingly explained by Karṇakagomin with samāśrayeyuḥ (p. 30, l. 14), āśrayet (p. 99, l. 27), ārohanti (p. 161, l. 3), viṣayīkurvanti (p. 165, l. 17)—at p. 29, l. 13 upalīyate however is apparently used in a passive meaning and commented on by Karṇakagomin with viṣayīkriyate—; upalayana (p. 93, l. 3), apparently an ἅπαξ of quite regular grammatical formation, from upalī–; duḥkham āsīta (p. 46, l. 3; at p. 167, l. 9 duḥkham āsayati),

they are rendered by the words bar skabs gyi ts'igs su bcad pa, i.e., intermediate stanzas. Actually, it is not easy to give account of the difference between these two sorts of stanzas. The antaraśloka-s to be found in the fifth chapter of Abhinavagupta's *Tantrasāram* (Bombay 1918, Kashmir Series of Texts and Studies) could, for instance, be called saṃgrahaśloka-s as well, since their function consists in a simple résumé of the text. An analogous purpose have in Ānandavardhana's *Dhvanyālokaḥ* the so called parikaraśloka-s, which are meant to supplement the arguments furnished in the mūlakārikā-s. They are defined by Abhinavagupta parikarārthaṃ kārikārthasyādhikāvāpaṃ kartuṃ ślokaḥ parikaraślokaḥ (*Dhvanyālokalocanam*, ad I, 13).

used in the meaning of beeing in a state of misery, etc.; the verb vilomayan (p. 105, l. 7), on which cf. Edgerton, *Buddhist Hybrid Sanskrit Dictionary*, New Haven, 1953, p. 498; pratibhava (p. 123 l. 4) for prabhava, in the locution tadatatpratibhaveṣu (which is however doubtful: cp. the critical apparatus); the verb adhimucyeta (p. 90 l. 18: cp. Edgerton, *op. cit.*, p. 14); the past participle nirloṭhitam, often recurring, and explained by Karṇakagomin with nirṇītam. Frequent, finally, the emphatic particle vai, of an use comparatively more restrained in the later sanskrit philosophical texts, and of the locution api nāma in place of the more usual kathaṃ nāma (cf. J. S. Speijer, *Sanskrit Syntax*, Leiden 1886, § 412 Rem.). Other minor linguistic peculiarities, and so on, have been registered in the critical annotation.

The *Pramāṇavārttikam*, it goes without saying, is a very difficult work, atikaṭhina, as a paṇḍita would say. Dharmakīrti's style is compact, precise, and not devoid of a certain leaning for an excessive brevity, which has not seldom tried the patience of the commentators, and of which Dharmakīrti himself, who once said that in his works words and meaning were, so to say, weighed on scales, must have been well aware [1]. In spite of this difficulty, the work of Dharmakīrti remains however one of the most significant monuments of thought and language of ancient India, and the prize of its reading is well worth the amount of trouble and tension which the understanding of certain pages necessarily demands. Some pages

[1] vāgarthau ca tulādhṛtav iva. See *Saduktikarṇāmṛtam* (Puñjab Sanskrit Book Depot), p. 327.

of this work have no doubt the hardness and the indifferent transparency of a crystal—of a crystal, however, under which one feels, as it were, the never-ceasing vibration of a fire which vivifies its implacable and apparent impersonality. Dharmakīrti was not only one of the greatest philosophers of ancient India, but a poet as well; and of a poet, of a true poet, is indeed the stanza which Ānandavardhana ascribes to him, and in which he seems to hint, as he has in fact done elsewhere, at the depth of his doctrine and at the absence of a disciple capable of appreciating it fully: " No heed was paid to the lavish expense of wealth and beauty. Great pains have been endured! Of a man, who was happy and free, there remains only a burning torch of thoughts. See! this luckless lady herself has been drowned in despair for want of a befitting spouse. But what might have been the idea in the Creator's mind when he brought the body of this charming lady into being? " [1] This same consuming fire vivifies several pages of his work.

1) See *Dhvanyālokaḥ*, III, 40. The text of this stanza runs as follows:

lāvaṇyadraviṇavyayo na gaṇitaḥ kleśo mahān svīkṛtaḥ
svacchandasya sukhaṃ janasya vasataḥ cintānalo dīpitaḥ |
eṣāpi svayam eva tulyaramaṇābhāvād varākī hatā
ko'rthaś cetasi vedhasā vinihitas tanvyās tanuṃ tanvatā ||

This stanza is ascribed to Dharmakīrti by Vallabhadeva also. I have partially adopted here the translation of K. Krishnamoorthy, *Anandavardhana's Dhvanyālokaḥ or Theory of Suggestion in Poetry, translated into English with Notes*, Poona 1955, p. 123. See also Th. Stcherbatsky, *op. cit.*, vol. I, p. 36.

CONSPECTUS SIGLORUM

A = This manuscript of the 13th or 14th century has been found in Nepal by Prof. Tucci. It is written in Nepalese characters on palm-leaves, which measure 32 × 5 ½ cm. ca. Generally speaking, it is very correct. A few errors have been corrected by a secunda manus on the margin. Originally, it numbered 108 leaves, written on both sides, with exception of the 1st. Of them, the leaves 5, 9, 24, 43, 52, 69, 80, 83-85, 92, 96, 98-101, 104, 106, and 108 are missing. Between the leaves 72-73 there is a gap in the text of the extent of about a leaf. Apparently it is due to an oversight of the scriba. Accordingly, I have marked the leaf 73 with the exponent 1 (73^1) and given the leaf 73 as missing in the text. Each page contains 6 lines. There are a few pages of 7 lines (f. 1, 4, 12). The leaves 3, 4, 36, 73^1, 91, and 93 are badly damaged. In the leaves 2 *b* and 87 *a* the central part of the text has been erased and then substituted by a miniature of religious subject.

B = This manuscript of the 16th or 17th century has been discovered by the Rev. Muni Jambūvijaya and then sent to me at the desire of his father and master, H. H. Munirāja Śrī Bhuvanavijayaji Mahārāja. This manuscript is preserved in the so-called Jaina Jñānabhaṇḍāra of Vimalagaccha at Pātan

(North Gujrat, Bombay State), where ācārya Hemacandra flourished. It is listed as No. 1093 and is kept in a box numbering 25/1. This manuscript too is rather correct. The number of the leaves is 39, written on both sides, with the exception of the 1st. Each page contains 18 lines.

K = The readings accepted or confirmed by Karṇakagomin, in his commentary of the svavṛtti of Dharmakīrti. The absence of the sigla K in the critical annotation points out that in the commentary of Karṇakagomin I did not found direct evidence concerning the reading he had before him. The text of this sub-commentary published by Rāhula Sāṅkṛtyāyana (cf. *supra*, p. xviii, n. 1) has been occasionally verified by me on the same manuscript he has used, of which Prof. Tucci has lent me a photographic copy, and compared with the Tibetan version of the commentary of Śākyamati (see above, pp. xx-xxii, xxix-xxx). This manuscript has been described by Rāhula Sāṅkṛtyāyana with the following words (*op. cit.*, p. 13): " a Ms. of 217 leaves (each side 7 lines) of which two leaves (12,37) are missing and there are a few lacunae. Our present edition is based on this MS. The script is Māgadhī, the mistakes of va–ba, ṃva–mba are common ". This manuscript was preserved in the library of the Sa skya monastery.

S = The fragmentary manuscript of the svavṛtti of Dharmakīrti, discovered by Rāhula Sāṅkṛtyāyana in the library of the monastery of Sa skya. This manuscript is described by him in the following way (*op. cit.*, p. 13): " I discovered only one copy

of the Sanskrit original of PSV [= Pramāṇavārttikasvavṛtti] in the Chhag-pe-lhakhang library of the Sa-Skya monastery in central Tibet. The original MS contained 46 leaves, each side containing 8 lines with a few exceptions—lines are noted in Roman numerals in the edited text—, but in our Ms. there are only 11 ½ leaves (32, 34, 35-41, 44, 45, 46), so, as mentioned above, I have to restore three-fourths of the text from its Tibetan translation. There is a general tendency in the scribe of this Ms. to disregard the distinction of va and ba, ṃva and mba, also the retaining of anusvāra in the end of a sentence; he often makes wrong use of sa for śa, and t for ta. The character is Māgadhī (Proto-Maithilī) which was used in Bihar in the eleventh century". The text of this manuscript is known to me only through the edition mentioned above.

T = The Tibetan translation of the svavṛtti of Dharmakīrti (Ts'ad ma rnam ạgrel kyi ạgrel pa). This version has been made in the 11th century by the famous paṇḍita Subhūtiśrīśānti with the help of the lotsāva dGe bai blo gros, under the patronage of the Guge kings[1]. I have read it in the edition of Derge, where it occupies the foll. 261 *b*-365 *a* of the mDo ạgrel, vol. Ce[2], and then compared with that of Peking (mDo ạgrel, vol. Ce[3], XCV, pp. 404 *b*-535 *a*).

1) See G. Tucci, *Indo-Tibetica, II, Rin c'en bzaṅ po e la rinascita del buddhismo nel Tibet intorno al mille*, Roma 1933, p. 29.

2) See Tōhoku, No. 4216 (p. 645).

3) See Cordier, III, pp. 439-40.

Z = A fragmentary manuscript of the *Pramāṇavārttikam* (k ā r i k ā - s only) belonging to Prof. Tucci. This manuscript of the 11th or 12th century is written in Maithilī characters on palm-leaves, which measure about 31 × 3,6 cm. The text of the k ā r i k ā - s of the first chapter occupied the ff. 1-13. Of them, the leaves 1, 4, and 7, containing respectively the two m a ṅ g a l a ś l o k a - s and the k ā r i k ā - ś 4 *a*-20 *b*, 39-55, and 119-153 are lost. This manuscript has apparently been written by three different hands. While the handwriting of the copyist of ff. 5 *b*-9 *a*, and 10 *a*-13 is sufficiently clear, that of the copyist of ff. 2-5 *a* is of larger and irregular size. The handwriting of the copyist who wrote the f. 9 *b* tends to slant towards right. Each page contains a number of lines varying from 5 to 7. The margins of the leaves are badly damaged.

TEXT

*oṃ namo buddhāya || A 1*b* 1 B 1*b* 1 T 261*b*

vidhūtakalpanājālagambhīrodāramūrtaye |
namaḥ samantabhadrāya samantaspharaṇatviṣe ||
prāyaḥ prākṛtasaktir apratibalaprajño janaḥ kevalam
nānarthy eva subhāṣitaiḥ parigato vidveṣṭy apīrṣyāmalaiḥ |
tenāyaṃ na paropakāra iti naś cintāpi cetaś ciram
sūktābhyāsavivardhitavyasanam ity atrānubaddhaspṛham ||

arthānarthavivecanasyānumānāśrayatvāt tadvipratipattes tadvyavasthāpanāyāha |

pakṣadharmas tadaṃśena vyāpto hetus tridhaiva saḥ |
avinābhāvaniyamād dhetvābhāsās tato' pare || 1 ||

pakṣo dharmī | avayave samudāyopacārāt | prayojanābhāvād anupacāra iti cet | na | sarvadharmidharmapratiṣedhārthatvāt [1] tadekadeśatvāt tadupacārayogyadharmidharmapratipattyartham | tathā ca cākṣuṣatvādiparihāraḥ | dharmavacanenāpi dharmyāśraya-

4 The metre of this stanza is the Śārdūlavikrīḍita || 10 The ultimate source of the stanza pakṣadharmas tadaṃśena is probably Diṅnāga, to whom it is ascribed by Uddyotakara, *Nyāyavārttikam*, 131, 17. It is however not found in any of the preserved works of Diṅnāga. Possibly, as prof. Frauwallner kindly told me in a private communication, it is borrowed from the *Hetumukham*, a work of his now lost. Instead of pakṣadharmas, which is the form accepted by Dharmakīrti, Uddyotakara (loc. cit.), Vācaspatimiśra (*Nyāyavārttikatātparyaṭīkā*, 199), Śāntarakṣita (*Tattvasaṃgrahaḥ*, śl. 1385) seem to have had before them the reading grāhyadharmas (cf. A. Kunst, *Probleme der Buddhistischen Logik in der Darstellung des Tattvasaṃgraha*, Krakow, 1939, pp. 24–5) || 12 In the Tibetan version the words avayave samudāyopacārāt are not found || 13 In the Tibetan version the word dgag pai p'yir apparently represents a Skr. °pratiṣedhāt and not °pratiṣedhārthatvāt || 14 In the Tibetan version the word dharma is not represented || 15 The Tibetan equivalent of the phrase tathā ca cākṣuṣatvādiparihāraḥ is de lta yin dañ mig gis gzuñ bar bya ba yin pai p'yir

siddhau dharmigrahaṇasāmarthyāt pratyāsattyā sādhyadharmisi-
ddhir iti cet | na | dṛṣṭāntadharmiṇo 'pi pratyāsatteḥ | tadaṃ-
śavyāptyā dṛṣṭāntadharmiṇi sattvasiddher dharmivacanāt sā-
dhyadharmiparigrahaḥ | siddhe punarvacanaṃ niyamārtham āśa-
T 262 a 1 ṅkyeta | sajātīya eva sattvam iti siddhe 'pi vijātīyavyatireke sā-
dhyābhāve 'sattvavacanavat | sāmarthyād arthagatau pratipatti-
gauravaparihārārthaṃ ca pakṣavacanam | pakṣasya dharmatve ta-
dviśeṣaṇāpekṣasyānyatrānanuvṛtter asādhāraṇateti cet | na | ayoga-
vyavacchedena viśeṣaṇāt ¦ yathā caitro dhanurdharaḥ | nānya-
yogavyavacchedena ¦ yathā pārtho dhanurdhara ity ākṣepsyāmaḥ |
A 2 a 1 tadaṃśas taddharmaḥ | va*ktur abhiprāyavaśāt | na tadekadeśaḥ |
pakṣaśabdena samudāyāvacanāt | vyāptir vyāpakasya tatra bhāva
eva | vyāpyasya vā tatraiva bhāvaḥ | etenānvayavyatirekau yathā-
svaṃ pramāṇena niścitāv uktau pakṣadharmaś ca | ta ete kārya-
svabhāvānupalabdhilakṣaṇās trayo hetavaḥ | yathā 'gnir atra dhū-
māt | vṛkṣo'yaṃ śiṃśapātvāt | pradeśaviśeṣe kvacin na ghaṭa upa-
labdhilakṣaṇaprāptasyānupalabdheḥ | yadi syād upalabhyasattva
eva syān nānyathā | tenopalabdhilakṣaṇaprāptasattvasyety uktaṃ
bhavati | tatra dvau vastusādhanāv ekaḥ pratiṣedhahetuḥ | sva-
bhāvapratibandhe hi saty artho 'rthaṃ na vyabhicarati | sa ca
tadātmatvāt | tadātmatve sādhyasādhanabhedābhāva iti cet |
na | dharmabhedaparikalpanād iti vakṣyāmaḥ | tathā cāha | sarva
T 262 b 1 evāyam anumānānumeyavyavahāro buddhyārūḍhena dharmadhar-

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šes bya ba la sogs pa spaṅs pa yin no, which corresponds to a Skr. *tathā ca cākṣuṣatvād ityādiparihāraḥ* ||

1 The Tibetan version reads apparently *dharmivacanasāmarthyād* || 3 *dharmivacanāt* BK: *dharmidharmavacanāt* AT || 4 °*vacanaṃ niyamārtham* BKT: °*vacanāniyamārtham* A || 8 *ayoga*° AK: *na yoga*° B || 10 The verb *ākṣepsyāmaḥ* is commented on by K by *nirdekṣyāmaḥ*. The Tibetan rendering is *bšad par bya'o* || 11 *vaktur abhiprāyavaśāt* AK: *vaktrabhiprāyavaśāt* B || 16 Instead of the correct form *śiṃśapātvāt* both A and B read *śiṃśipātvāt* || 16 *kvacin na ghaṭa* BK: *na kvacid ghaṭa* A || 19 Instead of *tatra*, the Tibetan translator seems to have had before him *tataḥ* (*de las*), which will do as well || 21 *sa ca tadātmatvāt* AKT (*de ni dei bdag ñid yin pai p'yir ro*): *sa ca* wanting in B ||

mibhedeneti | bhedo dharmadharmitayā buddhyākārakṛto nārtho 'pi | vikalpabhedānāṃ svatantrāṇām anarthāśrayatvāt | tatkalpitaviṣayād arthapratītāv anarthapratilambha eva syāt | kāryasyāpi svabhāvapratibandhaḥ | tatsvabhāvasya tadutpatter iti | etau dvāv anumeyapratyayau sākṣādanutpatter atatpratibhāsitve 'pi tadutpattes tadavyabhicāriṇāv iti pramāṇaṃ pra*tyakṣavat | A 2b 1 pratyakṣasyāpi hy arthā*vyabhicāra eva prāmāṇyam | tadabhāve B 2a 1 bhāvinas tadvipralambhāt | avyabhicāraś cānyasya ko 'nyas tadutpatteḥ | anāyattarūpāṇām sahabhāvaniyamābhāvāt | yadi tadutpatteḥ kāryaṃ gamakam | sarvathā gamyagamakabhāvaḥ sarvathā janyajanakabhāvāt | na | tadabhāve bhavatas tadutpattiniyamābhāvāt | tasmāt |

kāryaṃ svabhāvair yāvadbhir avinābhāvi kāraṇe |

teṣāṃ

hetuḥ

tatkāryatvaniyamāt tair eva dharmair ye tair vinā na bhavanti | aṃśena janyajanakatvaprasaṅga iti cet | na | tajjanyaviśeṣagrahaṇe 'bhimatatvāl liṅgaviśeṣopādhīnāṃ ca sāmānyānām | aviśiṣṭasāmānyavivakṣāyāṃ vyabhicārān neṣyate |

1 °bhedena AK: °nyāyena B, which reading occurs in other works also (cp. f. ex. Pārthasārathimiśra's *Nyāyaratnākaraḥ*, on Kumārila's *Ślokavārttikam*, with which it is edited, p. 258: sarva evāyam anumānānumeyavyavahāro buddhyārūḍhena dharmadharminyāyena na bahiḥsattām apekṣata iti diṅnāgenoktam): the Tibetan version bye brag k'o nas apparently suggests a Skr. bhedenaiva. Other readings of this same passage may be seen in Randle, pp. 51 sgg. This quotation is not to be found in the preserved works of Diṅnāga, and, as prof. Frauwallner kindly informs me, it is possibly borrowed from the *Hetumukham*, a lost work of him || dharmadharmitayā BKT: dharmidharmatayā A || 2 vikalpabhedānām all: bloi bye brag, i.e., buddhibhedānām T || 16 After hetuḥ and before tatkāryatāniyamāt some reader has added in B the following words: yadā kāryagatāḥ svabhāvādi vakṣyante tadā teṣāṃ kāraṇaṃ hetur janakaṃ yadā tu kāraṇagatā eṣāṃ kāryaṃ hetur gamakam ||

svabhāve bhāvo' pi bhāvamātrānurodhini || 2 ||

T 263 a 1 hetur iti vartate | tādātmyaṃ hy arthasya tanmātrānurodhiny eva nānyāyatte | tadbhāve 'bhūtasya paścād bhāvaniyamābhāvāt | kāraṇānāṃ kāryavyabhicārāt |

apravṛttiḥ pramāṇānām

anupalabdhiḥ

apravṛttiphalā 'sati |

sajjñānaśabdavyavahārapratiṣedhaphalā | upalabdhipūrvakatvāt teṣām iti | idaṃ sadasatpratiṣedhavidhihetvos tulyaṃ rūpam | tathā hi sattvam upalabdhir eva vastuyogyatālakṣaṇā tadāśrayā vā A 3 a 1 jñānapravṛttiḥ | tataḥ sajjñānaśabdavyavahāravṛ*tteḥ | asatāṃ cāsattvam anupalabdhiḥ |

asajjñānaphalā kācid dhetubhedavyapekṣayā || 3 ||

hetur anupalabdhiḥ | bhedo 'syā viśeṣaṇam upalabdhilakṣaṇaprāptasattvam | atrānupalabdher liṅgād asattāyām upalabdher abhāvo 'py anyayānupalabdhyā sādhya ity anavasthānād apratipattiḥ syāt | athopalabdhyabhāvo vinā 'nupalabdhyā syāt | tathā sattā 'bhāvo 'pi syāt | apārthikānupalabdhiḥ | athānyopalabdhyā 'nupalabdhisiddhir iti pratyakṣasiddhā 'nupalabdhiḥ | tathānyasattayā 'sattā kiṃ na sidhyatīti | yadā punar evaṃvidhānupalabdhir evāsatām asattā | tadā siddhe 'pi viṣaye mohād viṣayiṇo 'sajjñānaśabdavyavahārān apratipadyamāno viṣayapradarśanena samaye pravartyate | yathā gaur ayam sāsnādisamudāyātmakatvād iti | T 263 b 1 tathā ca dṛṣṭāntāsiddhicodanāpi prativyū-

2 arthasya all: gtan tsigs kyi, i.e., hetoḥ T || 9 °vidhihetvos A: °vidhihetos B || 10 tathā hi sattvam upalabdhir eva B (rasure in A): ạdi ltar dmigs pa ñid yod pa ma yin te, i.e., tathā hy upalabdhir eva na sattvam T, which rendering is apparently erroneous || 11 °vṛtteḥ A: °pravṛtteḥ B || 15 asattāyām B: med pa bsgrub par bya yin na, i.e., asattāyāṃ sādhyāyām T || 22 'sajjñāna° ABK: T has only jñāna° || 24 °samudāyātmakatvāt AKT: samudāyakatvāt B ||

ḍhā | viṣayapratipattāv apy apratipannaviṣayiṇāṃ darśanāt | evam anayor anupalabdhyoḥ svaviparyayahetvabhāvabhāvābhyāṃ sadvyavahārapratiṣedhaphalatvaṃ tulyam | ekatra saṃśayād anyatra viparyayāt | tatrādyā sadvyavahāraniṣedhopayogāt pramāṇam uktā | na tu vyatirekadarśanādāv upayujyate | saṃśayāt | dvitīyā tv atra pramāṇaṃ niścayaphalatvāt | sā ca prayogabhedāt

viruddhakāryayoḥ siddhir asiddhir hetubhāvayoḥ |
dṛśyātmanor abhāvārthānupalabdhiś caturvidhā || 4 ||

yāvān kaścit pratiṣedhaḥ sa sarvo 'nupalabdheḥ | tathā hi sa dvidhā *kriyeta kasyacid vidhinā niṣedhena vā | vidhau viruddho vā vi- A 3b 1 dhīyetāviruddho vā | aviruddhasya vidhau sahabhāvavirodhābhāvād apratiṣedhaḥ | viruddhasyāpy anupalabdhya*bhāvena virodhā- B 2b 1 pratipattiḥ | tathā hy aparyantakāraṇasya bhavato 'nyabhāve 'bhāvād virodhagatiḥ | sa cānupalabdheḥ | anyonyopalabdhiparihārasthitilakṣaṇatā vā virodho nityānityatvavat | tatrāpy ekopalabdhyā 'nyānupalabdhir evocyate | anyathā 'niṣiddhopalabdher abhāvāsiddheḥ | ekasya niṣedhenānyābhāvasādhane siddhaivānupalabdhiḥ | niṣedhasyānupalabdhirūpatvāt | tatrāpy arthāntaraniṣedhe kāryakāraṇayor anubhayasya vā | tatrānubhayasyāpratibandhāt tadabhāve 'nyena na bhavitavyam iti kuta etat | kāryānupalabdhāv T 264a 1 api nāvaśyaṃ kāraṇāṇi tadvanti bhavantīti tadabhāvaḥ kutaḥ | tasmāt kāraṇānupalabdhir evābhāvaṃ gamayatīti | svabhāvānupalabdhis tu svayam asattaiva | tatra kevalaṃ viṣayī sādhyate | asyām api yadā vyāpakadharmānupalabdhyā vyāpyābhāvam āha tadā 'bhāvo 'pīti | iyaṃ pratiṣedhaviṣayānupalabdhiḥ prayoga-

9 tathā hi sa KT (ḍi ltar de ni): tathāpi B || 12 viruddhasyāpi, etc. lost in A, and quasi illegible in B. T gives ḥgal ba yaṅ mi dmigs pa med par ḥgal pa mi rtogs te || 13 aparyanta° all: aparyanti° A || 15 anyonyopalabdhiparihārasthitilakṣaṇatā AB: K has apparently °sthitalakṣaṇatā. The Tibetan rendering, p'an ts'un dmigs pa spaṅs te | dmigs pai mt'san ñid kyaṅ represents a Skr. anyonyopalabdhiparihāraḥ | upalabdhilakṣaṇatā || 20 'nyena na all: na missing in B || 21 tadabhāvaḥ kutaḥ A: kutas tadabhāvaḥ B and apparently K ||

bhedena caturdhā bhavati | viruddhasiddhyā yathā na śītasparśo
'trāgneḥ | etena vyāpakaviruddhasiddhir uktā veditavyā yathā
na tuṣārasparśo 'trāgneḥ | viruddhakāryasiddhyā yathā na śīta-
sparśo 'tra dhūmāt | hetvasiddhyā yathā nātra dhūmo 'nagneḥ |
svabhāvāsiddhyā yathā nātra dhūmo 'nupalabdheḥ | etena vyāpa-
A 4a 1 kasvabhāvāsiddhir uktā * yathā nātra śiṃśapā vṛkṣābhāvāt |
sarvatra cāsyām abhāvasādhanyām anupalabdhau dṛśyātmanām eva
teṣāṃ tadviruddhānāṃ ca siddhir asiddhiś ca veditavyā | anyeṣām
abhāvavirodhāsiddheḥ | yadi viruddhakāryopalabdhyāpy abhāva-
siddhiḥ ' tatkāraṇopalabdhyā kiṃ na sidhyati |

tadviruddhanimittasya yopalabdhiḥ prayujyate |
nimittayor viruddhatvābhāve sā vyabhicāriṇī || 5 ||

yathā na śītasparśo 'tra kāṣṭhād iti | nimittayoḥ punar virodhe
T 264b 1 gamikaiva yathā nāsya romaharṣādiviśeṣāḥ santi saṃnihitada-
hanaviśeṣatvāt | etena tatkāryād api tadviruddhakāryābhāvagatir
uktā veditavyā yathā na romaharṣādiviśeṣayuktapuruṣavān ayaṃ
pradeśo dhūmāt | iyaṃ ca hetvasiddhyaiva tadviruddhasiddhiḥ
prāg eva nirdiṣṭetīyaṃ prayogabhedād aṣṭadhānupalabdhiḥ | tatra
yeyaṃ viruddhakāryopalabdhir uktā ' tatra

iṣṭaṃ viruddhakārye 'pi deśakālādyapekṣaṇam |
anyathā vyabhicāri syād bhasmevāśītasādhane || 6 ||

yas tarhi samagreṇa hetunā kāryotpādo 'numīyate sa kathaṃ trividhe hetāv antarbhavati |

hetunā yaḥ samagreṇa kāryotpādo 'numīyate |
arthāntarānapekṣatvāt sa svabhāvo' nuvarṇitaḥ || 7 ||

asāv api yathāsaṃnihitān nānyam apekṣata iti tanmātrānubandhī svabhāvo bhāvasya | tatra hi kevalaṃ samagrāt kāraṇāt kāryotpattisambhavo 'numīyate samagrāṇāṃ kāryotpādanayogyatānumānāt | yogyatā ca sāmagrīmātrānubandhinīti svabhāvabhūtaivā-

4 'nagneḥ B: 'gnyanupalabdheḥ A: in the Tibetan version read, instead of med pai p'yir, me med pai p'yir || 14 santi A: missing in B || 26 nānyam BK (K comments on nānyam artham apekṣate): anyad A, apparently followed by T || 27 samagrāt all: samantāt B ||

numīyate | kiṃ punaḥ kāraṇaṃ sāmagryāḥ kāryam eva nānumīyate |

sāmagrīphalaśaktīnāṃ * pariṇāmānubandhini | A 4b 1
anaikantikatā kārye pratibandhasya * saṃbhavāt || 8 || B 3a 1

na hi samagrāṇīty eva kāraṇadravyāṇi svakāryaṃ janayanti | sāmagrījanmanāṃ śaktīnāṃ pariṇāmāpekṣatvāt kāryotpādasya | atrāntare ca pratibandhasaṃbhavān na kāryānumānam | yogyatāyās tu dravyāntarānapekṣatvān na virudhyate 'numānam | uttarottaraśaktipariṇāmena kāryotpādanasamartheyaṃ kāraṇasāmagrī | T 265 a 1
śaktipariṇāmapratyayasyānyasyāpekṣaṇīyasyābhāvād iti | pūrvasajātimātrahetutvāt śaktiprasūteḥ sāmagryā yogyatā 'nanyāpekṣiṇīty ucyate | yā tarhy akāryakāraṇabhūtenānyena rasādinā rūpādigatiḥ ' sā katham | sāpi

ekasāmagryadhīnasya rūpāde rasato gatiḥ |
hetudharmānumānena dhūmendhanavikāravat || 9 ||

tatra hetur eva tathābhūto 'numīyate | pravṛttaśaktirūpopādānakāraṇasahakāripratyayo hi rasahetū rasaṃ janayati | indhanavikāraviśeṣopādānahetusahakāripratyayāgnidhūmajananavat | tathā hi |

śaktipravṛttyā

svakāraṇasya phalotpādanaṃ praty ābhimukhyena

12 'nanyāpekṣiṇīty ucyate KTA ('nanyāpekṣaṇīty ucyate): anyāpekṣaṇīty ucyate B || 13 After sā katham and before sāpi B adds naiṣa doṣaḥ. Omitted by all || 17 In the Tibetan version, the expression rasahetū is specified by the words de lta bu, which correspond to a Skr. tādṛśaḥ or tathābhūtaḥ || 18 The Tibetan translator apparently did not read in his text °pratyayāgnidhūmajananavat, as A and B, but °pratyayakāṣṭha(or indhana)dhūmajananavat (rkyen yin šiṅ du ba bskyed pa daṅ ạdra'o). Perhaps the word agni has been added, for the sake of clearness, by some later reader, but, as the sense remains unchanged, I have preferred to follow the reading accepted in the MSS. K.'s commentary does not afford sufficient help to establish the original reading ||

na vinā rasaḥ saivānyakāraṇam |

rūpopādānahetūnāṃ pravṛttikāraṇam | sāpi rasopādānakāraṇapravṛttī rūpopādānakāraṇapravṛttisahakāriṇī tasmād | yathābhūtād dheto rasa utpannas tathābhūtam anumāpayan rūpam anumāpayati

ity

tatrāpi

atītaikaikālānāṃ gatis

nā 'nāgatānāṃ vyabhicārāt

tat

tasmād iyam

kāryaliṅgajā || 10 ||

A 5 missing tena nānyo hetu*r gamako 'sti | apratibaddhasvabhāvasyāvinābhāvaniyamābhāvāt | etena pipīlikotsaraṇamatsyavikārāder varṣādyanumānam uktam | tatrāpi bhūtapariṇāma eva varṣahetuḥ pipīlikādisaṃkṣobhādihetur iti |

hetunā tv asamagreṇa yat kāryam anumīyate |
T 265 b 1 śeṣavat tad asāmarthyād dehād rāgānumānavat || 11 ||

samagrāṇy eva hi kāraṇāni yogyatām apy anumāpayanty asamagrasyaikāntāsāmarthyāt | yathā dehendriyabuddhibhyo rāgādyanumānam | ātmātmīyābhiniveśapūrvakā hi rāgādayo 'yoniśomanaskārapūrvakatvāt sarvadoṣotpatteḥ | dehādīnāṃ hetutve 'pi na kevalānāṃ sāmarthyam astīti | vipakṣavṛtter adṛṣṭāv api śeṣavadanumānāt saṃśayaḥ | tathā |

4 anumāpayan all: anumāpayati B || 9 The word tat, explained by the following tasmāt, is obviously missing in T || 10 tasmād iyam BKT (de lta bas na de ni): iyam wanting in A || 13 The words utsaraṇa and vikāra are respectively translated into tibetan with ạp'o ba, i.e., migrating, etc., and ạp'ar ba, i.e., jumping, palpitating, etc. By K, vikāra is commented on with udvartana (matsyānām udvartanaṃ matsyavikāraḥ) ||

vipakṣe' dṛṣṭimātreṇa kāryasāmānyadarśanāt |
hetujñānaṃ pramāṇābhaṃ vacanād rāgitādivat || 12 ||

na hi rāgādīnām eva kāryaṃ spandanavacanādayaḥ ' vaktukāmatāsāmānyahetutvāt | saiva rāga iti cet ' iṣṭatvān na kiṃcid bādhitaṃ syāt | nityasukhātmātmīyadarśanākṣiptaṃ sāsravadharmaviṣayaṃ cetaso 'bhiṣvaṅgaṃ rāgam āhuḥ | naivaṃ karuṇādayo 'nyathāpi sambhavād iti nivedayiṣyāmaḥ | atra yathā rakto bravīti tathā virakto 'pīti vacanamātrād apratipattiḥ | nāpi viśeṣāt | abhiprāyasya durbodhatvāt | vyavahārasaṃkareṇa sarveṣāṃ vyabhicārāt | prayojanābhāvād avyāhāra iti cet ' na ' parārthatvāt | na yukto vītarāgatvād iti cet ' na ' karuṇayāpi* vṛtteḥ | saiva B 3 b 1 rāga iti cet | iṣṭam | aviparyāsasamudbhavān na doṣaḥ | asaty apy ātmagrahe duḥkhaviśeṣadarśanamātreṇābhyāsabalotpādinī T 266 a 1 bhavaty eva karuṇā | tathā hi | sattvadharmādyālambanā maitryādaya iṣyante | etāś ca sajātīyābhyāsavṛttayo na rāgāpekṣiṇyaḥ | naivaṃ rāgādayo viparyāsābhāve 'bhāvāt | kāruṇikasyāpi niṣphala ārambho ' viparyāsād iti cet | na | parārthasyaiva phalatveneṣṭatvāt | icchālakṣaṇatvāt phalasya | sarvathā ' bhūtāsamāropān nirdoṣaḥ | tadanyena doṣavattvasādhane na kiṃcid aniṣṭam | vaktary ātmani rāgādidarśanenānyatra tadanumāne 'tiprasaṅgaḥ | vyabhicārāt | ananyānumāne ihāvyabhicāra iti

3 spandana B: possibly K read calana || 5 °darśanākṣiptam BT: K apparently reads °darśanābhiniveśākṣiptam || 14 In the Tibetan version the words sems can daṅ c'os la sogs pa la dmigs represent Sanskrit sattvadharmādyālambanā. This reading is confirmed by K.'s commentary, which says ādiśabdād anālambanā gṛhyante | sattvālambanāḥ pṛthagjanānām | dharmālambanā āryāṇām | anālambanā grāhyagrāhakābhiniveśavigatānāṃ buddhabodhisattvānām | The word °ādi° is left out by inadvertence in B || 15 maitryādayaḥ KT: dayāmaitryādaya B || 17 The reading of B, 'viparyāsāt, is confirmed by K.'s commentary, which says kāruṇikasya niṣphalaḥ parārtha ārambho 'viparyāsād ātmādyabhiniveśābhāvena svārthasyaivābhāvāt | The viparyāsa intended to is the ātmādiviparyāsa. The Tibetan translator did not consider the avagraha, as is plain by his rendering this word by p'yin ci log las, i.e., viparyāsāt ||

ko niścayaḥ | karaṇaguṇavaktukāmate hi vacanam anumāpayet | rāgotpādanayogyatārahite vacanādarśanat tadanumāne ’tiprasaṅga uktaḥ | rāgasyānupayoge katham tacchaktir upayujyate | śaktyupayoge hi sa evopayuktaḥ syāt tac ca nāstīty uktam | tasmān nāntarīyakam eva kāryaṃ kāraṇam anumāpayati ' tatpratibandhāt ' nānyad vipakṣe ’ darśane ’pi | sarvadarśino hi darśanavyāvṛttiḥ sarvatrābhāvaṃ gamayet | kvacit tathā dṛṣṭānām api deśakālasaṃskārabhedenānyathādarśanād | yathāmalakyaḥ
T 266 b 1 kṣīrāvasekena madhuraphalā bhavanti | na caivaṃ bahulaṃ dṛśyante | tenaivaṃ syād yuktaṃ vaktum ' mādṛśo vaktā rāgīti
A 6 a 1 rāgotpattipra*tyayaviśeṣeṇātmadarśanāyoniśomanaskāreṇa yogāt | tadāpy apārthako vacanodāhāraḥ | tasmād vipakṣe ’dṛṣṭir ahetuḥ |

na cādarśanamātreṇa vipakṣe’ vyabhicāritā |
saṃbhāvyavyabhicāratvāt sthālītaṇḍulapākavat || 13 ||

na hi bahulaṃ pakvadarśane ’pi sthālyantargamanamātreṇa pākaḥ sidhyati | vyabhicāradarśanāt | evaṃ tu syād evaṃsvabhāvā etatsamānapākahetavaḥ pakvā iti | anyathā tu śeṣavad etad anumānaṃ vyabhicāri | kiṃ punar etac cheṣavat |

yasyādarśanamātreṇa vyatirekaḥ pradarśyate |
tasya saṃśayahetutvāc cheṣavat tad udāhṛtam || 14 ||

sa tasya vyatireko na niścita iti vipakṣe vṛttir āśaṅkyeta | vyatirekasādhanasyādarśanamātrasya saṃśayahetutvāt | na sarvānupalabdhir gamikā | tasmād ekanivṛttyā ’nyanivṛttim icchatā tayoḥ kaścit svabhāvapratibandho ’ py eṣṭavyaḥ | anyathā ’ gamako hetuḥ syāt |

hetos triṣv api rūpeṣu niścayas tena varṇitaḥ |
asiddhaviparītārthavyabhicārivipakṣataḥ || 15 ||

na hy asati pratibandhe ’nvayavyatirekaniścayo ’sti | tena tam

8 deśakāla° BK: the Tibetan version gives kāla° only || 12 vipakṣe ’dṛṣṭir A: vipakṣā’dṛṣṭir B || 13 na all: sa A || 21 āśaṅkyeta BK: āśaṅkyate A || 23 na sarvā° A: na hi sarvā° B ||

eva darśayan niścayam āha | tatrānvayasya niścayena viruddha-
tatpakṣyāṇāṃ nirāsaḥ | vyatirekasyānaikāntikasya tatpakṣasya ca T 267 a 1
śeṣavadādeḥ | dvayor ity ekasiddhapratiṣedhaḥ | prasiddhavaca-
ne*na saṃdigdhayoḥ śeṣavadasādhāraṇayoḥ sapakṣavipakṣayor A 6 b 1
api | anyathā hy asati pratibandhe ' darśanamātreṇa vyatireke |

vyabhicārivipakṣeṇa vaidharmyavacanaṃ ca yat |

yad āha | eṣa tāvan nyāyo yad ubhayaṃ vaktavyam [1] viruddhānaikāntikapratipakṣeṇeti | vaidharmyavacanam anaikāntikapratipakṣeṇa |

yady adṛṣṭiphalaṃ tac ca

yadi tena vipakṣe 'darśanaṃ khyāpyate |

tad anukte 'pi gamyate || 16 ||

na hi tasya prāg darśanabhrāntir yā vacanena nivartyeta | smṛtir

2 To the reading of A and B (°pakṣāṇām), I have preferred that of K (°pakṣyāṇām), which being the lectio difficilior, has more chance of being the original one || 3 The words dvayor and prasiddha° which Dharmakīrti comments on in these lines are a quotation from Diṅnāga's *Pramāṇasamuccayaḥ*, III, k. 11. The Tib. version of this stanza runs as follows: mi ḥdod p'yir kun sun ḥbyin min | gñis ka la yaṅ rab grub ba | sgrub par byed pa ḥm sun ḥbyin yin | gžan yaṅ sgrub bya la ltos byed | Cp. also the stanza 10, quoted by Prajñākaragupta in his *Pramāṇavārttikabhāṣyam*, p. 647, l. 9: dvayoḥ siddhena dharmeṇa vyavahārād viparyaye | dvayor ekasya cāsiddhau dharmyasiddhau ca neṣyate || 8 The words eṣa tāvan nyāyo yad ubhayaṃ vaktavyam, and viruddhānaikāntikapratipakṣeṇa are a quotation from Diṅnāga's *Nyāyamukham*. The Chinese translation runs as follows (Taisho Issaikyō, vol. XXXII, n. 1628, pp. 2, 3, ll. 27–28 and 3, 1, l. 1 若就正理應具說二 and 能正對治相違不定 (cf. G. Tucci, The *Nyāyamukha of Dignāga*, Heidelberg 1930, p. 42). After iti, B adds sādharmyavacanaṃ viruddhapratipakṣeṇa || 9 °pratipakṣeṇa all: corrected into pratikṣepeṇa in A by another hand || 11 T has gal te ma mt'oṅ ḥbras can te | gal te des mi mt'un pai c'os la ma mt'oṅ pa ston par byed na, i.e., yady adṛṣṭiphalam | yadi tena vipakṣadharme 'darśanaṃ khyāpyate ||

vācādarśane kriyata iti cet | darśanaṃ khalv apratīyamānam anaṅgam iti yuktaṃ tatra smaraṇādhānam | adarśanaṃ tu darśanābhāvaḥ | sa darśanena bādhyate | tadabhāve tu siddha evety apārthakaṃ tatsiddhaye vacanaṃ | na vai anupalambhamānasya tāvatā nāstīti bhavati tadarthaṃ vacanam iti cet |

na ca nāstīti vacanāt tan nāsty eva yathā yadi |
B 4a 1 nāsti sa khyāpyate nyāyas tadā nāstīti * gamyate || 17 ||

yady anupalabhamāno nāstīti na pratyeti vacanād api naiva pratyeṣyati | tad api hy anupalambham eva khyāpayati | na caikānupalambho 'nyābhāvaṃ sādhayaty atiprasaṅgāt | na ca tena nāstīti vacanāt tathā bhavaty atiprasaṅgāt | tat kathaṃ vaidharmyavacanenānaikāntikaparihāraḥ | tasmād vyāvṛttim icchata
T 267b 1 tā tatra nyāyo vaktavyaḥ | yato 'sya vyāvṛttam iti bhavati |
A 7a 1 nanu tadabhāve '*nupalambhāt siddhā vyāvṛttiḥ |

yady adṛṣṭyā nivṛttiḥ syāc cheṣavad vyabhicāri kim |

yathā pakvāny etāni phalāny evaṃrasāni vā rūpāviśeṣād ekaśākhāprabhavatvād vā upayuktavad iti | atrāpi vivakṣitāśeṣapakṣīkaraṇe hetoḥ sādhyābhāve 'nupalambho 'stīti kathaṃ vyabhicāraḥ | pratyakṣabādhāśaṅkāvyabhicāra ity eke | na | pakṣīkṛtaviṣaye 'bhāvāt | kadācid bhaved iti cet | tathā śaṅkāyām atiprasaṅgaḥ | anyatrāpy abhāvaniyamābhāvāt | vṛttaṃ pramāṇaṃ bhādhakam | avṛttabādhane sarvatrānāśvāsaḥ | vyatirekas tu siddha eva sādhanam iti tathābhāvaniścayam apekṣate | anupalambhāt tu kvacid abhāvasiddhāv apy apratibaddhasya tadabhāve sarvatrābhāvāsiddheḥ | saṃśayād avyatireko vyabhicāraḥ śeṣavataḥ | kiṃ ca |

17 ekaśākhāprabhavatvāt all: ekaprabhavatvāt T || upayuktavat BK: zos pa daṅ ḥdra'o T: A reads upayuktaphalavat. The reading upabhuktavat which appears few lines below in K's commentary will do as well; yet, in my mind, the lectio upayuktavat is the genuine one. The verb upayuj- in the meaning of appropriating, consuming, eating, is well attested (cf., f. ex., *Manusmṛti*, 8, 40: rājā tat [scilicet dhanam] upayuñjānaś caurasyāpnoti kilbiṣam) ||

vyatireky api hetuḥ syān

nedaṃ nirātmakaṃ jīvaccharīraṃ aprāṇādimattvaprasaṅgād iti | nirātmakeṣu ghaṭādisu dṛṣṭādṛṣṭeṣu prāṇādyadarśanāt | tannivṛttyātmagatiḥ syāt | adṛśyānupalambhād abhāvāsiddhau ghaṭādīnāṃ nairātmyāsiddheḥ prāṇāder anivṛttiḥ | abhyupagamāt siddham iti cet | katham idānīm ātmasiddhiḥ | parasyāpy apramāṇikā kathaṃ nairātmyasiddhiḥ | abhyupagamena ca sātmakānātmakau T 268 a 1
vibhajya tatrābhāvena ga*makatvaṃ kathayatā āgamikatvam A 7 b 1
ātmani pratipannaṃ syāt | nānumeyatvam | tasmād adarśane 'py ātmanonivṛttyasiddheḥ | tannivṛttau kvacin nivṛttāv api prāṇādīnām apratibandhāt | sarvatra nivṛttyasiddher agamakatvam | yāpy asiddhiyojanā tathā sapakṣe sann asann ity evamādiṣv api yathāyogam udāharyam ity evamādikā | sāpi

na vācyā 'siddhiyojanā || 18 ||

anupalambha eva saṃśayāt | upalambhe tadabhāvāt | anupalambhāc ca vyatireka iti saṃśayito 'nivāryaḥ syāt | yathāyogavacanād anivārita eveti cet | na | ya eva tūbhayaniścitavācītyādivacanāt | tenānupalambhe ' pi saṃśayād anivṛttiṃ manyamānaḥ tatpratiṣedham āha | kiṃ ca |

6 siddham all: siddha B || 8 The Tibetan equivalent of āgamikatvam is luṅ las byuṅ ba ñid. After āgamikatvam B adds ca, which is superfluous, it seems || 10 ātmanonivṛttyasiddheḥ B: ātmanivṛttyasiddheḥ A || 13 The words sapakṣe sann asann ity evamādiṣv api yathāyogam udāharyam are a quotation from the *Nyāyamukham*. The Chinese translation runs as follows (Taishō Issaikyō, vol. XXXII, n. 1628, p. 1, 2, ll. 23–24): 其同品有非有等亦隨所應當如是說 (cf. Tucci, *op. cit.*, p. 15, ll. 1–4). The words sapakṣe sann asann are the initial words of the 2th stanza of the *Nyāyamukham*. The entire kārikā, quoted in the *Nyāyavārttikatātparyaṭīkā*, p. 289, runs as follows sapakṣe sann asan dvedhā pakṣadharmaḥ punas tridhā | pratyekam asapakṣe ca sadasad dvividhatvataḥ || Cf. G. Tucci, *The Nyāyamukha of Dignāga*, Heidelberg, 1930, p. 11 || evamādikā A: evamādi B || 16 The word saṃśayito is commented on by K by saṃśayena viṣayīkṛtaḥ || 17 This same passage of Diṅnāga is quoted in extenso below, p. 153, l. 19–20, q.v. || 18 anivṛttim all: anivṛttiḥ B ||

viśeṣasya vyavacchedahetutā syād adarśanāt |

śrāvaṇatvasyāpi nityānityayor adarśanād vyāvṛttir iti tadvyavacchedahetutā syāt | na hi tadvyāvṛtter anyad vyavacchedanam | avyavacchedas tu kutaścid vyāvṛtter evāniścayāt | yo hi yatra nāstīti niścitaḥ sa bhavaṃs tadabhāvaṃ kathaṃ na gamayet |

pramāṇāntarabādhā cen

athāpi syād ubhayavyavacchede pramāṇāntaraṃ bādhakam asti |
T 268 b 1 anyonyavyavacchedarūpāṇām ekavyavacchedenānyavidhānād
A 8 a 1 apratiṣedhaḥ | vidhipratiṣedhayor * virodhāt |

nedānīṃ nāstitā 'dṛśaḥ || 19 ||

naivam adarśanaṃ pramāṇaṃ bādhāsaṃbhavāt |

tathānyatrāpi saṃbhāvyaṃ pramāṇāntarabādhanam |

lakṣaṇayukte bādhāsaṃbhave tallakṣaṇam eva dūṣitaṃ syād iti sarvatrānāśvāsaḥ | anumānaviṣaye 'pi pratyakṣānumānavirodhadarśanād anāśvāsaprasaṅga iti cet | na | yathokte 'saṃbhavāt | saṃbhavinaś cātallakṣaṇatvāt | viruddhāvyabhicāryavacanam iti cet | anumānaviṣaye 'vacanād iṣṭam | viṣayaṃ cāsya nivedayiṣyāmaḥ | kiṃ ca |

dṛṣṭā 'yuktir adṛṣṭeś ca syāt sparśasyāvirodhinī || 20 ||

yadi hy anupalambhenābhāvaḥ sidhyet | yad āha | yady adarśanamātreṇa dṛṣṭebhyaḥ pratiṣedhaḥ kriyate | na ca so 'pi yukta

3 na hi tadvyāvṛtter anyad vyavacchedanam BK: na hi tadvyāvṛtter anyavyavacchedanam A: the Tibetan translator wrongly omits the negation (rnam par gcod pa ni de dag las ldog pa las gžan pa yin no) || 8 °nyavidhānād all: °nye vidhānād B || 9 °pratiṣedhayor yugapad virodhāt A and may be K: °pratiṣedhayor vidhānāt B: °pratiṣedhayor virodhāt T || 13 lakṣaṇayukte AT: lakṣaṇayukte hi B || 15 yathokte' saṃbhavāt AT: yathoktabhāvāt B: yathokte 'bhāvāt K || 21 The source of the words yady adarśanamātreṇa, etc., is the *Pramāṇasamuccayavṛttiḥ*[2]. In the Tib. version this passage runs as follows: gal te ma mt'oṅ ba tsam gyis ma [but here ma is wrong] mt'oṅ ba ạgag pa

iti | katham ayuktaḥ | anupalambhād abhāvasiddheḥ | nanūpalabdhilakṣaṇaprāpteḥ sparśasya yukta eva * pratiṣedhaḥ | na yuk- B 4b 1
taḥ | dṛśyatatsvabhāvaviṣayamātrāpratiṣedhāt | pṛthivyādi sāmānyena gṛhītvā 'yaṃ pratiṣedham āha | tatra ca tūlopalapallavādiṣu tadbhāve 'pi sparśabhedadarśanāt | asyāpi kvacid viśeṣe saṃbhavāśaṅkayā bhavitavyam iti sarvatrādarśanamātreṇāyuktaḥ pratiṣedha iti | evam ācāryīyaḥ kaścid anupalambhād abhāvaṃ bruvāṇa upālabdhaḥ | api ca |

deśādibhedād dṛśyante bhinnā dravyeṣu śaktayaḥ |
tatraikadṛṣ*ṭyā nānyatra yuktas tadbhāvaniścayaḥ || 21 || A 8b 1 T 269a 1

yadi kathaṃcid vipakṣe 'darśanamātreṇāpratibaddhasyāpi tadavyabhicāraḥ | kvacid deśe kānicid dravyāṇi kathaṃcid dṛṣṭāni punar anyathānyatra dṛśyante | yathā kāścid oṣadhayaḥ kṣetraviśeṣe viśiṣṭarasavīryavipākā bhavanti | nānyatra | tathā kālasaṃskārabhedāt | na ca taddeśais tathā dṛṣṭā iti sarvās tattvena tathābhūtāḥ sidhyanti | guṇāntarāṇāṃ kāraṇāntarāpekṣatvāt | viśeṣahetvabhāve tu syād anumānam | yathā 'dṛṣṭakartṛkam api vākyaṃ puruṣasaṃskārapūrvakam iti | vākyeṣu viśeṣābhāvāt | sarvaprakārāṇāṃ puruṣaiḥ karaṇasya darśanāt | naivam asaṃbhavadviśeṣahetavaḥ puruṣā yena vacanādeḥ kiṃcinmātrasādharmyāt sarvākārasāmyam anumīyeta | sarvaguṇeṣu viśeṣadarśanāt | saṃskārabhedena viśeṣapratipatteḥ | tadvad anyasyāpi saṃbhavād | asaṃbhavānumāne ca bādhakahetvabhāvāt | vairāgyādṛṣṭeḥ | adṛṣṭena ca bādhyabādhakabhāvāsiddheḥ | rāgādyavyabhicārikāryābhāvāt | saṃbhave 'pi viśeṣāṇāṃ draṣṭum aśakyatvāt |

byed na de yaṅ mi rigs te (Peking Edition, fol. 110a l. 5). | This indication has kindly given me by the Rev. Muni Jambūvijaya.

1 ayuktaḥ | anupalambhāt AT: ayukto 'trāpy anupalambhāt B and perhaps K || 4 pratiṣedham AK: niṣedham B || 7 sarvatrādarśanamātreṇa BK: sarvatrādarśanamātrād A: The Tibetan renders these words by t'ams cad la ni ma (ma is wrongly omitted in Derge's edition) mt'on pas, i.e., sarvatrādarśanāt || 11 Instead of 'darśanamātreṇa the Tib. version wrongly gives mt'oṅ ba tsam gyis, i.e., darśanamātreṇa, omitting the negation || 16 °pekṣatvāt BK: °pekṣaṇāt A || 18 vākyeṣu AK: vākye B [which adds tu] T ||

tādṛśāñ cāpratikṣepārhatvāt | naivaṃ vākyāni dṛśyaviśeṣatvāt | T 269 b 1 A 9, 10 missing adṛśyatve ' py adṛṣṭaviśeṣāṇāṃ vijātīyatvopagamavirodhāt | tadviśeṣāṇām anyatrāpi śakyakriyatvāt | * pratyakṣāṇāṃ śabdānām apratyakṣasvabhāvābhāvāt | bhrāntinimittābhāvāt | bhādhakābhāvād bhrāntyasiddheḥ | puruṣeṣu viśeṣadarśanasya bādhakatvād asamānam | parabhāvabhūtasya ca vākyaviśeṣasyātadviśeṣatvāt | tad abhinnasvabhāvānāṃ sarveṣām puruṣakriyā na vā kasyacit | kiṃ ca |

ātmamṛccetanādīnāṃ yo ' bhāvasyāprasādhakaḥ |
sa evānupalambhaḥ kiṃ hetvabhāvasya sādhakaḥ || 22 ||

anupalambhaṃ cāsya pramāṇayata ātmavādo nirālambaḥ syāt | apratyakṣatvād ātmanas tatkāryāsiddheḥ | indriyādīnāṃ tu vijñānakāryasya kādācitkatvāt sāpekṣyasiddhyā prasiddhir ucyate | kim apy asya kāraṇam astīti | na tv evaṃbhūtam iti | naivaṃ sukhādikāryaṃ prasādhitaṃ kaṃcid arthaṃ puṣṇāti | yena kenacit kāraṇavattvābhyupagamāt | tathā cānupalambha evātmanaḥ syāt | taṃ tena pratyācakṣāṇaḥ kim iti prativyūḍho anupalambhasyāsādhanatvād iti | katham asādhanaṃ vyatirekaṃ sādhayet | mṛdaḥ khalv api kaścic caitanyam anupalabhyamānam apīcchann adarśanād vacanāder vyāvṛttim āha | dadhyādikaṃ cāparaḥ kṣīrādiṣv aparārtheṣu saṃghātatvādarśanād vyatirekam | ko hy atra niyamaḥ saṃhatair avaśyaṃ parārthair bhavitavyam iti | asty evopalambho dadhyādīnāṃ kṣīrādiṣv anumānam | T 270 a 1 aśaktād anutpatteḥ | atha keyaṃ śaktiḥ ' sa eva bhāvaḥ ' utānyad eva kiṃcit | sa eva cet tathaivopalabhyeta viśeṣābhāvāt | anyac cet katham anyabhāve tad asti | upacāramātraṃ tu syād ity ayam eṣāṃ parasparavyāghātaḥ |

tasmāt tanmātrasaṃbandhaḥ svabhāvo bhāvam eva vā |
nivartayet

yathā vṛkṣaḥ śiṃśapāṃ | śākhādimadviśeṣasyaiva kasyacit tathā-

1 tādṛśān cāprati° AT: tādṛśān ca prati° B || 3 śakyakriyatvāt all: wanting in B || 16 tathā ca all: tadā ca B || 18 asādhanam K: missing in T || 22 saṃhatair B: saṃghātair K ||

prasiddheḥ | sa tasya svabhāvaḥ | svaṃ ca svabhāvaṃ parityajya kathaṃ bhāvo bhavet | svabhāvasyaiva bhāvatvād iti tasya svabhāvapratibandhād avyabhicāraḥ |

kāraṇaṃ vā kāryam avyabhicārataḥ || 23 ||

kāraṇaṃ nivartamānaṃ kāryaṃ nivartayati | anyathā tat tasya kāryam eva na syāt | siddhas tu kāryakāraṇabhāvaḥ svabhāvaṃ niyamayatīty ubhayathā svabhāvapratibandhād eva nivṛttiḥ |

a*nyathaikanivṛttyānyavinivṛttiḥ katham bhavet | B 5a 1
nāśvavān iti martyena na bhāvyaṃ gomatāpi kim || 24 ||
saṃnidhānāt tathaikasya katham anyasya saṃnidhiḥ |
gomān ity eva martyena bhāvyam aśvavatāpi kim || 25 ||

tasmāt svabhāvapratibandhād eva hetuḥ sādhyaṃ gamayati | sa ca tadbhāvalakṣaṇas tadutpattilakṣaṇo vā | sa evāvinābhāvo dṛṣṭāntābhyāṃ pradarśyate |

tasmād vaidharmyadṛṣṭānte neṣṭo 'vaśyam ihāśrayaḥ |
tadabhāve ca tan neti vacanād api tadgateḥ || 26 ||

yataḥ |

tadbhāvahetubhāvau hi dṛṣṭānte tadavedinaḥ |
khyāpyete

dṛṣṭānte hi sādhyadharmasya tadbhāvas tanmātrānubandhena tatsvabhāvatayā khyāpyate | yaḥ kṛtakaṃ svabhāvaṃ janayati so 'nityasvabhāvaṃ santaṃ janayatīti pramāṇaṃ dṛṣṭāntenopadarśyate | anyathaikadharmasadbhāvāt tadanyenāpi bhavitavyam iti niyamābhāvāt sādhanasya sādhyavyabhicārāśaṅkā syāt | T 270b 1

21 svabhāvam BT: svabhāve (?) K || 22 'nityasvabhāvaṃ santam BK: mi rtag pai ño bo ñid med na T, i.e., 'nityasvabhāvam asantam. The Tib. translator must have had before him an alterated text || 24 sādhanasya sādhyavyabhicārāśaṅkā B and perhaps K: the Tib. version has vyabhicārāśaṅkā only. Though it is quite possible that the words sādhanasya and sādhya° have been added later only, for the sake of clearness, yet, as the meaning remains unchanged, I have preferred to follow the reading of B ||

tena ca pramāṇena sādhyadharmasya tanmātrānubandhaḥ khyāpyate | svakāraṇād eva kṛtakas tathābhūto jāto yo naśvaraḥ kṣaṇasthitidharmā | anyatas tasya tadbhāvaniṣedhāt | hetubhāvo vā tasmin saty eva bhāvād iti dṛṣṭāntena pradarśyate 'rthāntarasya | tathā prasiddhe tadbhāve hetubhāve vānityatvābhāve kṛtakatvaṃ na bhavati dahanābhāve ca dhūmaḥ | tathā hi sa tasya svabhāvo hetur vā | kathaṃ svaṃ svabhāvaṃ hetuṃ vāntareṇa bhaved ity āśrayam antareṇāpi vaidharmyadṛṣṭānte prasidhyati vyatirekaḥ | yeṣāṃ punaḥ prasiddhāv eva tadbhāvahetubhāvau teṣām |

viduṣāṃ vācyo hetur eva hi kevalaḥ || 27 ||

yadarthe dṛṣṭānta ucyate so 'rthaḥ siddha iti kiṃ tadvacanena tadā | tatpradarśane ' pi kiṃ vaidharmyadṛṣṭāntāśrayeṇeti manyamāna āśrayaṃ pratikṣipati sma |

tenaiva jñātasaṃbandhe dvayor anyataroktitaḥ |
arthāpattyā dvitīye ' pi smṛtiḥ samupajāyate || 28 ||

yad āha arthāpattyā vānyatareṇobhayapradarśanād iti | tatrāpi dṛṣṭāntena tadbhāvahetubhāvapradarśanaṃ manyamāno ' rthāpattyaikavacanena dvitīyasiddhim āha | tathā hi yat kṛtakaṃ tad anityam ity ukte 'narthāntarabhāve vyaktam ayam asya svabhāvas tanmātrānubandhī pramāṇadṛṣṭas tadbhāvaniyamād iti | jñā-
T 271 a 1 tatadbhāvasyārthāpattyā'nityatvābhāve kṛtakatvaṃ na bhavatīti bhavati | na hi svabhāvasyābhāve bhāvo bhavaty abhedāt | anyathā tadbhāve bhavatīty eva na syāt | tathā tadabhāve na bhavatīty ukte | tata eva tadbhāvatāvedinaḥ | tathā hy ayam asya svabhāvo yena tadabhāve na bhavati | anyathāyogād iti tat-

4 In the Tib. version the word d ṛ ṣ ṭ ā n t e n a is omitted. It is found both in B and K || 12 y a d a r t h e B: K has may be y a d a r t h a m || 17 The source of the quotation a r t h ā p a t t y ā v ā n y a t a r e ṇ o b h a y a p r a d a r ś a n ā d is the *Nyāyamukham* of Diṅnāga, comm. to stanza XII. The Chinese translation runs as follows (Taishō Issaikyō, vol. XXXII, n. 1628, p. 3, 1, l. 3): 義 准 一 能 顯 二 (cf. G. Tucci, *op. cit.*, pp. 43–44) || 18 °p r a d a r ś a n a m KT (r a b t u s t o n): °d a r ś a n a m B ||

tatsvabhāvatāpratipattyā anvayasmṛtir bhavati | tathā yatra dhūmas tatrāgnir ity ukte kāryaṃ dhūmo dahanasya | yena dhūme 'vaśyam agnir bhavati | anyathārthāntarasya tadanubandhaniyamābhāvāt svātantryaṃ bhāvasya syāt | atas tadabhāve 'pi svabhāvāvaikalyān nābhāvaḥ | kārye tv avaśyaṃ kāraṇaṃ bhavati | idam eva hi kāraṇasya kāraṇatvam [1] yad arthāntarabhāve svabhāvopadhānaṃ | kāryasyāpi tadbhāva eva bhāvaḥ | tac cāsti dhūme | tasmāt kāryaṃ dhūma ity anvayena viditatatkāryatvasya dahanābhāve dhūmo na bhavatīty arthād vyatirekapratipattir bhavati | tathā ' saty agnau dhūmo nāstīty ukte ' gnir dhūme bhavaty avaśyam ity arthād anvayapratipattiḥ | anyathā hi tadabhāve kiṃ na bhaved iti | nanu ca nityānityārthakāryatvābhāve ' pi śravaṇajñānaṃ na bhavati tadabhāve | na vai na bhavati | tayor eva tataḥ saṃśayāt | anyathā 'bhāvena niścitāt kathaṃ tadbhāva*parāmarśena saṃśayaḥ syāt | A 11a 1 kevalaṃ tu bhāvaniścayābhāvān nāstīty ucyate | yadā punar dṛṣṭāntena nāgnidhūmayoḥ kāryakāraṇabhāvaḥ pradarśyate | tadā yatra dhūmas tatrāgnir ity eva na syāt | pratibandhābhāvāt | kuto ' gnyabhāve dhū*mo nāstīty arthād vyatirekasiddhiḥ | tathā B 5b 1 vaidharmyeṇābhāvāsiddher anvayasmṛtiḥ | tasmād dṛṣṭāntenāyam T 271b 1 eva yathoktasvabhāvapratibandhaḥ pradarśyate | ekasadbhāve ' nyasya prasiddhyartham | tadabhāve ' saṃbhavāt |

hetusvabhāvābhāvo 'taḥ pratiṣedhe ca kasyacit |
hetur

tāv eva hi nivartamānau svapratibaddhaṃ nivartayata iti | kasyacid arthasya pratiṣedham api sādhayitukāmena hetor vyāpakasya

1 tathā yatra KT: tatra yathā yatra B || 5 The correct reading is no doubt svabhāvāvaikalyāt, as gives the Tib. version (raṅ gi ṅo bo ma ts'aṅ ba med pai p'yir). The reading svabhāvavaikalyāt to be found in K is evidently due to a clerical error || 9 dhūmo KT: wanting in B || 11 'gnir dhume bhavati BK: me las du ba gṅon mi za bar ạbyuṅ ṅo, i.e., 'gner dhūmo bhavaty avaśyam T. Equally good || 26 kasyacid arthasya all: don gžan ạga žig, i.e., kasyacid arthāntarasya T ||

vā svabhāvasya nivṛttir hetutvenākhyeyā | apratibandhe hi katham ekasya nivṛttir anyasya nivṛttiṃ sādhayet |

yuktopalambhasya tasya cānupalambhanam || 29 ||

pratiṣedhahetuḥ | pratiṣedhaviṣayavyavahārahetus taddhetur ity uktaḥ | svayaṃ tathābhūtānupalambhasya pratiṣedharūpatvāt | hetuvyāpakānupalabdhir ubhayasyāpi hetuḥ |

itīyaṃ trividhāpy uktānupalabdhir anekadhā |
tattadviruddhādyagatigatibhedaprayogataḥ || 30 ||

trividha eva hi pratiṣedhahetuḥ | upalabhyasattvasya hetos ta-
A 11 b 1 thābhāvaniścaye *vyāpakasya svātmanaś cānupalabdhir iti | sa prayogavaśena tattadviruddhādyagatigatibhedaprayogato 'nekaprakāra uktaḥ | tasyāgatyā tadviruddhagatyā viruddhakāryagatyetyādibhedaprayogair yathoktaṃ prāk |

kāryakāraṇabhāvād vā svabhāvād vā niyāmakāt |
avinābhāvaniyamo 'darśanān na na darśanāt || 31 ||
avaśyaṃbhāvaniyamaḥ kaḥ parasyānyathā paraiḥ |
T 272 a 1 arthāntaranimitte vā dharme vāsasi rāgavat || 32 ||

ity antaraślokau | api ca |

arthāntaranimitto hi dharmaḥ syād anya eva saḥ |

na hi tasmin niṣpanne 'niṣpanno bhinnahetuko vā tatsvabhāvo yuktaḥ | ayam eva khalu bhedo bhedahetur vā bhāvānāṃ viruddhadharmādhyāsaḥ kāraṇabhedaś ca | tau cen na bhedakau tadā na kasyacit kutaścid bheda ity ekaṃ dravyaṃ viśvaṃ syāt | tataś ca sahotpattivināśau sarvasya ca sarvatropayogaḥ syāt |

1 vyāpakasya vā all: vyāpakavā A || 4 pratiṣedhaviṣaya° BK: pratiṣedhaviṣayasya A || taddhetur BKT: pratiṣedhahetur A || 10 tathābhāvaniścaye A: tathāniścayo B: the Tib. version renders this passage as follows rgyu daṅ k'yab par byed pa de ltar ṅes pa daṅ | raṅ gi bdag ñid dmigs su yod pa mi dmigs pa'o | Actually, upalabhyasattvasya is to be referred ἀπὸ κοινοῦ to hetor, to vyāpakasya, and to ātmanaḥ || 22 tadā AK: missing in BT ||

anyathaikam ity eva na syāt | nāmāntaraṃ vā | arthabhedam abhyupagamya tathābhidhānāt | nanv anarthāntarahetutve 'pi bhāvakāle 'nityatā 'niṣpattes tulyā 'tatsvabhāvatā | na vai kācid anyā 'nityatā nāma yā paścān niṣpadyeta | sa eva hi bhāvaḥ kṣaṇasthitidharmā 'nityatā vacanabhede 'pi dharmidharmatayā nimittaṃ vakṣyāmaḥ | tāṃ punar asya kṣaṇasthitidharmatāṃ svabhāvaṃ sva*hetor eva tathotpatteḥ paśyann api mandabuddhiḥ sat- A 12 a 1 topalambhena sarvadā tathābhāvaśaṅkāvipralabdho na vyavasyati sadṛśāparotpattivipralabdho vā | antyakṣaṇadarśiṇāṃ niścayāt | paścād asyānupalabdhyā 'sthitipratipatter niścayakāla iti tadā 'nityatā vyavasthāpyate | kāryotpādanaśakteḥ kāraṇasvabhāvatve 'py adṛṣṭatatkāryasya kāraṇadarśane 'py apratipannatadbhāvasya kāryadarśanāt tatpratipattivat | anyathārthāntaram evānityatā syāt | anyanimittatve 'nimittatve vā | tathā ca bhāvas tadvān na syāt | tadanupayogāt | upayoge vā sa evāsya T 272 b 1 svātmabhūto 'nityateti kim anyayā | svabhāvena vā 'calasyārthāntarayoge 'pi tadbhāvānupapatteḥ | sa cārthāntarād bhavann anityatā 'nyo vā dharmo hetuḥ phalaṃ vā syāt | ahetuphalasyāsaṃbandhāt | tatra bhāvānumānasyāsaṃbhavāt | tatra |

paścād bhāvān na hetutvaṃ phale 'py ekāntatā kutaḥ || 33 ||

sa hi niṣpanne bhāve 'rthāntarataḥ paścād bhavan kathaṃ tasya hetuḥ syāt | phalasyāpi nāvaśyaṃ hetau bhāva iti tadbhāvahetor anai*kāntikatvam | tan nārthāntaranimitto dharmo B 6 a 1 bhāve 'vaśyaṃ bhāvīty ananumānam | yadi tarhi darśanādarśane nānvayavyatirekagater āśrayaḥ kathaṃ dhūmo 'gniṃ na vyabhicaratīti gamyate | yasmāt |

1 arthabhedam AK: artham BT || 5 dharmidharmatayā A: dharmidharmitayā B: dharmadharmitayā T and apparently K, which reading will do as well || 9 antyakṣaṇadarśinām all: the Tib. version has wrongly antyakṣaṇādarśinām || 15 tadanupayogāt BT: missing in A || 16 'nityateti B: 'nityatā A || 19 tatra AT: missing in B || 23 tadbhāvahetor A: tadbhāvohetor B: de'i go bar byed pa'i gtan ts'igs T. The Tibetan translator seems to have hade before him tadgamakahetor. The 37th leaf of K.'s commentary, where these words were commented on, is missing || 26 dhūmo 'gniṃ na vyabhicarati AB: in the Tib. version the negation is wrongly omitted || gamyate BT (rtogs šen): ucyate A ||

kāryaṃ dhūmo hutabhujaḥ kāryadharmānuvṛttitaḥ |

yeṣām upalambhe tallakṣaṇam anupalabdhaṃ yad upalabhyate |
A 12b 1 tatraikābhāve 'pi nopalabhyate | tat tasya kāryaṃ tac ca dhū*me 'sti |

sa bhavaṃs tadabhāve tu hetumattāṃ vilaṅghayet || 34 ||

sakṛd api tathādarśanāt kāryaḥ siddhaḥ | akāryatve 'kāraṇāt sakṛd apy abhāvāt | kāryasya ca svakāraṇam antareṇa bhāve 'hetumattaiva syāt | na hi yasya yam antareṇa bhāvaḥ sa tasya hetur bhavati | bhavati ca dhūmo 'gnim antareṇa tan na taddhetuḥ syāt | anyahetukatvān nāhetukatvam iti cet | na | tatrāpi
T 273 a 1 tulyatvāt | tadabhāve 'py agnau bhavatīti | kathaṃ vā tato 'nyato vā atajjananasvabhāvād bhavet | svayam atatsvabhāvasyājananāt | tasyāhetutā syāt | na vai sa eva bhavati tādṛśasya bhāvāt | anyādṛśād bhavan kathaṃ tādṛśaḥ syāt | tādṛśād dhi bhavan tādṛśaḥ syāt | anyādṛśād api tādṛśo bhāve tacchaktiniyamābhāvān na hetubhedo bhedaka ity akāraṇam viśvasya vaiśvarūpyaṃ syāt | sarvaṃ vā sarvasmāj jāyet | tasmāt kāraṇabhedābhedābhyāṃ kāryabhedābhedau | tan na dhūmo 'rthād dṛṣṭākāravijātīyād bhavaty ahetukatvaprasaṅgāt | tathā ca |

nityaṃ sattvam asattvaṃ vā 'hetor anyānapekṣaṇāt |
apekṣāto hi bhāvānāṃ kādācitkatvasaṃbhavaḥ || 35 ||

sa hi dhūmo 'hetur bhavan nirapekṣatvān na kadācin na bhavet | tadbhāve vaikalyābhāvād iṣṭakālavat | tadāpi vā na bhavet | abhāvakālāviśeṣāt | apekṣayā hi bhāvāḥ kādācitkā bhavanti |

5 *tadabhāve tu* A (*tu* in margine) KZ Manorathanandin: *tadabhāve 'pi* B || 7 *kāryasya ca* BT: *ca* missing in A || 11 *tadabhāve 'py* BT: *'py* missing in A || 15 *tādṛśād dhi bhavan tādṛśaḥ syāt* AK: *tādṛśād bhāvād dhi sa tādṛśaḥ* B, which reading will do as well: *de ni de daṅ ạdra bala ma byuṅ bai p'yir de daṅ ạdra bar ạgyur ro* T. The Tibetan equivalent, which is in close accordance with the reading of B, wrongly gives *abhāvād* for *bhāvād* || *tādṛśo bhāve* B [where *tādṛśo* is to be understood as a genitive from *tādṛś*]: *tādṛśodbhave* AT || 19 *ahetukatva°* A: *ahetutva°* B || *tathā ca* ABK: *de lta ma yin te* T, i.e., *anyathā*. The Tib. translator must have had before him an altered text ||

bhāvābhāvakālayos tadbhāvayogyatā'yogyatāyogāt tulyayogyatā'yogyatayor deśakālayos tadvattetarayor niyamāyo*gāt | sā ca A 13 a 1 yogyatā hetubhāvāt kim anyat | tasmād ekadeśakālaparihāreṇānyadeśakālayor vartamāno bhāvas tatsāpekṣo nāma bhavati | tathā hi | tathā vṛttir evāpekṣā tatkṛtopakārānapekṣasya tanniyamāyogāt | T 273 b 1 tan niyatadeśakālatvād dhūmo yatra dṛṣṭaḥ sakṛd vaikalye ca punar na dṛṣṭaḥ | tajjanyo ' sya svabhāvaḥ | anyathā sakṛd apy abhāvāt | sa tatpratiniyato ' nyatra katham bhavet | bhavan vā na dhūmaḥ syāt | tajjanito hi svabhāvaviśeṣo dhūma iti | tathā hetur api tathābhūtakāryajananasvabhāvaḥ | tasyānyato ' pi bhāve na sa tasya svabhāva iti | sakṛd api na janayet | na vā sa dhūmo ' dhūmajananasvabhāvād bhāvāt | tatsvabhāvatve ca sa evāgnir ity avyabhicāraḥ |

agnisvabhāvaḥ śakrasya mūrddhā yady agnir eva saḥ |
athānagnisvabhāvo' sau dhūmas tatra katham bhavet || 36 ||
dhūmahetusvabhāvo hi vahnis tacchaktibhedavān |
adhūmahetor dhūmasya bhāve sa syād ahetukaḥ || 37 ||

iti saṃgrahaślokau | katham tarhīdānīṃ bhinnāt sahakāriṇaḥ kāryotpattir yathā cakṣūrūpāder vijñānasya | na vai kiṃcid ekaṃ janakaṃ tatsvabhāvam | kiṃ tu sāmagrī janikā tatsvabhāvā | saivānumīyate | *saiva ca sāmagrī svabhāvasthityāśrayaḥ kāryasya | A 13 b 1 ata eva sahakāriṇām apy aparyāyeṇa jananam | yad api kiṃcid vijātīyād bhavad dṛṣṭaṃ gomayādeḥ śālukādi | tatrāpi tathābhidhāne ' py asty eva svabī*japrabhavāt svabhāvabhedaḥ | hetusvabhāvabhedāt | yathā kadalī bījakandodbhavā | sphuṭam eva tādṛśaṃ loko vivecayaty ākārabhedāt | tasmān na suvivecitā- T 274 a 1 kāraṃ *kāryaṃ kāraṇaṃ vyabhicarati |

2 'yogyatayor A: 'yogyatayor hi B || 6 sakṛd BKT (lan cig): sa kvacid A || 7 vaikalye BKT (ma ts'aṅ na): vaikalyāt A || 8 sa tatpratiniyato BKT: sakṛt pratiniyato A || 11 svabhāva all: missing in B || sakṛd api AT: sakṛd api tan B || 18 iti saṃgrahaślokau all: iti saṃgrahaḥ B || 20 tatsvabhāvā all: tajjananasvabhāvā B || 22 apy BT: missing in A || 25 sphuṭam eva all: bhāvāsphuṭam B ||

anvayavyatirekād yo yasya dṛṣṭo 'nuvartakaḥ |
svabhāvas tasya taddhetur ato bhinnān na saṃbhavaḥ || 38 ||

B 6*b* 1 iti saṃgrahaślokaḥ | tasmāt sa*kṛd api darśanādarśanābhyāṃ kāryakāraṇabhāvasiddher bhavati tatas tatpratipattiḥ | nānyathā | anvayavyatirekayor niḥśeṣadarśanādarśanāyattatvāt | kvacid amūrtatve nityatvadarśane 'py anyatrā*nyathādṛṣṭeḥ | kvacin nityatvābhāve 'py adṛṣṭasya punar dṛṣṭer iti bhavatu kāryasya kāraṇenāvinābhāvas tadutpatteḥ | svabhāva idānīṃ katham avinābhāvaḥ |

svabhāve 'py avinābhāvo bhāvamātrānurodhini |

yo hi bhāvamātrānurodhī svabhāvas tatrāvinābhāvo bhāvasyeṣyate |

tadabhāve svayaṃ bhāvasyābhāvaḥ syād abhedataḥ || 39 ||

A 14*a* 1 ya eva bhāvo bhāvamātrānurodhī sva*bhāva ity ucyate | sa eva svayaṃ vastuto bhāvaḥ | sa cātmānaṃ parityajya kathaṃ bhavet | ya eva tarhi kṛtakaḥ sa evānityo bhedābhāvāt | pratijñārthaikadeśo hetuḥ syāt | naiṣa doṣaḥ | yasmāt |

sarve bhāvāḥ svabhāvena svasvabhāvavyavasthiteḥ |
svabhāvaparabhāvābhyāṃ yasmād vyāvṛttibhāginaḥ || 40 ||
tasmād yato yato 'rthānāṃ vyāvṛttis tannibandhanāḥ |
jātibhedāḥ prakalpyante tadviśeṣāvagāhinaḥ || 41 ||
tasmād yo yena dharmeṇa viśeṣaḥ saṃpratīyate |
na sa śakyas tato'nyena tena bhinnā vyavasthitiḥ || 42 ||

T 274*b* 1 sarva eva hi bhāvāḥ svarūpasthitayaḥ | te nātmānaṃ pareṇa miśrayanti | tasyāparatvaprasaṅgāt | yad apy eṣām abhinnam ātmabhūtaṃ rūpaṃ na tat teṣām | tadānīṃ teṣām abhāvāt |

6 According to the division accepted in the Tib. version, after dṛṣṭer beginns the second chapter (bam po gñis pa) || 17 yasmāt all: missing in A || 18 sarve bhāvāḥ BK: sarvabhāvāḥ A || 24 svarūpasthitayaḥ AKT: svarūpavyavasthitayaḥ B || 25 tasya AKT: tasmāt B || yad apy eṣām AT: yady eṣām B ||

tad eva hi syād abhinnasya bhāvāt | tadvyatiriktasya bhinnasya
cābhāvāt | tasyaiva ca punar bhedavirodhāt | tac cātmani vya-
vasthitam amiśram eva | arthāntaram apy anekasaṃbandhe 'pi
na tat teṣāṃ sāmānyam atadrūpatvāt | dvitvādisaṃyogakārya-
dravyeṣv api prasaṅgāt | na hi saṃbandhināpy anyenānye sa-
mānā nāma | tadvanto nāma syuḥ | bhūtavat kaṇṭheguṇena |
nābhinnapratyayaviṣayāḥ | bhūtavat | tadātmānam eva hi buddhiḥ
saṃsṛjantī sāmānyaviṣayā * pratibhāsate | naikasaṃbandhināv iti A 14*b* 1
bhūtavat | taddarśinyāḥ sā bhrāntir iti cet | taddarśinīti kutaḥ |
nirbījabhrāntyayogād iti cet | ta eva tadekakāryā bījam | saṃkhyā-
saṃyogakāryadravyādimatsu bhūtādiṣv abhāvāc ca | tan na tathā
sāmānyabuddhau niveṣābhāvāt sāmānyam anyat | sati vā tasyāpi
svātmani vyavasthānād amiśraṇam anyena | tasmād ime bhāvāḥ
sajātīyābhimatād anyasmāc ca vyatiriktāḥ svabhāvenaikarūpa-
tvāt | yato yato bhinnās tadbhedapratyāyanāya kṛtasaṃniveśaiḥ
śabdais tatas tato bhedam upādāya svabhāvābhede 'py aneka-
dharmāṇaḥ pratīyante | te 'pi śabdāḥ sarvabhedānākṣepe 'py eka- T 275*a* 1
bhedacodanāt tatsvalakṣaṇaniṣṭhā eva bhavanti | tad ekasmād
api tasya bhedo 'stīti | tasmād ekasya bhāvasya yāvanti pararū-
pāṇi tāvatyas tadapekṣayā vyāvṛttayaḥ | tadasaṃbhavikāryakā-
raṇasya tadbhedāt | yāvatyaś ca vyāvṛttayas tāvatyaḥ śrutayo '
tatkāryakāraṇaparihāreṇa vyavahārārthāḥ | yathā prayatnāna-
ntarīyakaḥ śabdaḥ śrāvaṇa ity atatkāryakāraṇaparihārārthaḥ |
tasmāt svabhāvābhede 'pi yena yena dharmeṇa nāmnā yo viśeṣo
bhedaḥ pratīyate na sa śakyo 'nyena pra*tyāyayitum iti naikā- A 15*a* 1
rthāḥ sarvaśabdāḥ | tan na pratijñārthaikadeśo hetur iti | kathaṃ
punar etad gamyate | vyavacchedaḥ śa*bdaliṅgābhyāṃ pratipā- B 7*a* 1
dyate vidhinā na vasturūpam eveti | pramāṇāntarasya śabdānta-

1 abhinnasya bhāvāt AKT: tasyaiva bhāvāt B || 2 bhinnasya cābhāvāt AT: anyasyābhāvāt B || 13 amiśranam anyena AKT: amiśranam evānyena B || 14 sajātīyābhimatād anyasmāc ca ABK: rigs mi mt'un par ạdod pa daṅ gžan las T. The text that the Tibetan translator seems to have had before him is vijātīyābhimatād anyasmāc ca || 15 yato yato all: yato B || 21 tāvatyaś all: tāvatyaś ca B || 23 °rthaḥ A: °rtham B || 24 yena yena all: yena B || 28 vidhinā na BK: na vidhinā A || vasturūpam ABK: dṅos poi raṅ gi ṅo bo T, i.e., vastusvarūpam ||

rasya ca pravṛtteḥ | tathā hi |

ekasyārthasvabhāvasya pratyakṣasya sataḥ svayam |
ko' nyo na dṛṣṭo bhāgaḥ syād yaḥ pramāṇaiḥ parīkṣyate || 43 ||

eko hy arthātmā | sa pratyakṣaḥ | asiddhe dharmiṇi sādhanāsaṃ-
bhavāt | yathānityatve sādhye śabdaḥ | tasya pratyakṣeṇaiva si-
ddheḥ sarvākārasiddhiḥ | tadanyasyāsiddhasyābhāvāt | bhāve vā
'tatsvabhāvatvam | na hi yo yadekayogakṣemo na bhavati sa
tatsvabhāvo yuktaḥ | tanmātranibandhanatvād bhedavyavahāra-
sya | anyathā 'bhāvaprasaṅgād ity uktam | tasmāt pratyakṣe dha-
T 275 b 1 rmiṇi tatsvabhāvasākalyaparicchedāt tatrānavakāśā pramāṇā-
ntaravṛttiḥ syāt |

no ced bhrāntinimittena saṃyojyeta guṇāntaram |
śuktau vā rajatākāro rūpasādharmyadarśanāt || 44 ||

yadi dṛṣṭasarvatattvasyāpi bhāvasya tathā niścayapratirodhinā
bhrāntinimittena guṇāntaraṃ na saṃyojyate | yathā śuktau raja-
tākāraḥ | na hi śuktau dve rūpe samānaṃ viśiṣṭaṃ ca tathā
A 15 b 1 pratipattiprasaṅgāt | apratipattau vā viveke*na dvitvavikalpā-
yogāt | atiprasaṅgāc ca | tasmāt paśyan śuktirūpaṃ viśiṣṭam eva
paśyati | niścayapratyayavaikalyāt tv aniścinvan tatsāmānyaṃ
paśyāmīti manyate | tato 'sya rajatasamāropaḥ | tathā sadṛśāpa-
rāparotpattyā 'lakṣitanānātvasya tadbhāvasamāropāt sthitibhrā-
ntiḥ | yāvanto 'sya parabhāvās tāvanta eva yathāsvaṃ nimi-
ttabhāvinaḥ samāropā iti tadvyavacchedakāni bhavanti pramāṇāni
saphalāni syuḥ | teṣāṃ tu vyavacchedaphalānāṃ nāpratītavastva-

1 pravṛtteḥ all: vṛtteḥ A || 13 Metro jubente for the particle iva is substituted here vā (vāśabda ivārthe K) || 16 samānam BKT: sāmānyam A || 18 °vikalpāyogāt AB: the Tibetan translators seems to have had before him °kalpanāyogāt (rtag pa mi ruṅ bai p'yir). K comments on śuktau dve rūpe iti kalpanāyā ayogāt || 21 sadṛśāparāparotpattyā ABK: ạdra ba gžan skye bas T, i.e., sadṛśāparotpattyā || 23 yathāsvaṃ nimittabhāvinaḥ A: yathāsvanimittabhāvinaḥ BT (raṅ gi rgyu mts'an ji lta ba las ạbyuṅ) and may be K. Equally good ||

ṃśapratyāyane pravṛttis tasya dṛṣṭatvāt | anaṃśasya caikadeśena darśanāyogāt |

tasmād dṛṣṭasya bhāvasya dṛṣṭa evākhilo guṇaḥ |
bhrānter niścīyate neti sādhanaṃ sampravartate || 45 ||

iti saṃgrahaślokaḥ | tasmān nādṛṣṭagrahaṇāya dṛṣṭe pramāṇāntaravṛttiḥ |

vastugrahe 'numānāc ca dharmasyaikasya niścaye |
sarvadharmagraho 'pohe nāyaṃ doṣaḥ prasajyate || 46 ||

na kevalaṃ pratyakṣadṛṣṭe pramāṇāntarāvṛttiḥ kvacit | yadānu- T 276 *a* 1
mānam api vastu vidhinā pratyāyayati na vyavacchedakṛt tadaikadharmaniścaye tadavyatirekāt sarvadharmaniścaya iti pramāṇāntarāvṛttiḥ | na hi tasmin niścite tadātmā ' niścito yuktaḥ |
yadā punar anumānena samā*ropavyavacchedaḥ kriyate tadā nai- A 16 *a* 1
kasamāropavyavacchedād anyavyavacchedaḥ kṛto bhavatīti tadartham anyat pravartate | nanu nāvaśyaṃ viparyāsapūrvaka evāpratītaniścayo bhavati | yathā 'kasmād dhūmād agnipratipattiḥ | na hi tatrānagnisamāropaḥ saṃbhāvyate | tan na sarvatra vyavacchedaḥ kriyate | uktam atra | dharmipratipattāv abhedāt sarvapratipattiḥ | bhede vā ' saṃbaddhasya tatrāpratipattir iti | tasmāt tatrāpi taddarśinas tatsvabhāvāniścayaḥ ' kutaḥ ' viparyāsāt | sa ca taṃ pradeśaṃ tadviviktena rūpeṇa niścinvann agnisattābhāvanāvimuktayā buddhyā katham aviparyasto nāma | tadākāra-

1 In Tibetan the words tasya dṛṣṭatvāt are preceded by the following anaṃśasya caikadeśena darśanāyogāt || 5 adṛṣṭagrahaṇāya ABK: dṛṣṭagrahaṇāya T. The Tibetan corresponding text of the phrase tasmān nādṛṣṭagrahaṇāya dṛṣṭe pramāṇāntaravṛttiḥ is de lta bas na mt'oṅ ba la mt'oṅ ba gzuṅ bai p'yir ts'ad ma gžan ạjug pa ni ma yin no. The Tibetan translator must have hade before him an altered reading, not the original one || 15 anyat pravartate AK: the reading accepted in B is anyaṃ (or anyaḥ) pravarteta. This reading is surely due to some clerical error || 22 agnisattābhāvanāvimuktayā K: whereas the reading of both A and B is agnisattābhāvanāvimukhayā. Though the reading accepted in A and B is apparently the lectio difficilior, I have followed K. The Tibetan trans-

samāropasaṃśayarahitaś ca tatpratipattau na liṅgam anusaret | na ca tasyānvayavyatirekayor ādriyeta |

tasmād apohaviṣayam iti liṅgaṃ prakīrtitam |
anyathā dharmiṇaḥ siddhāv asiddhaṃ kim ataḥ param || 47 ||

iti saṃgrahaślokaḥ |

kvacid dṛṣṭe 'pi yaj jñānaṃ sāmānyārthaṃ vikalpakam |
asamāropitānyāṃśe tanmātrāpohagocaram || 48 ||

yad rūpādidarśanānantaram aliṅgaṃ niścayajñānaṃ bhavati ' tat katham asati samārope bhavad vyavacchedaviṣayaṃ bhavati '
T 276 b 1 samāropaviṣaye tasyābhāvāt | yatra hy asya samāropo yathā
A 16 b 1 sthiraḥ sātma*ka iti vā ' na tatra bhede niścayo bhavati |

B 7 b 1 niścayāropamanasor bādhyabā*dhakabhāvataḥ |

na hi sarvato bhinno dṛṣṭo 'pi bhāvas tathaiva pratyabhijñāyate | kvacid bhede vyavadhānasaṃbhavāt | yathā śukteḥ śuktitve | yatra tu pratipattur bhrāntinimittaṃ nāsti tatraivāsya taddarśanāviśeṣe 'pi smārto niścayo bhavati | samāropaniścayayor bādhyabādhakabhāvāt | niścayasya

samāropaviveke 'sya pravṛttir iti gamyate || 49 ||

tadviveka eva cānyāpohaḥ | tasmāt tad api tanmātrāpohagocaram | na vastusvabhāvaniścayātmakam | tathā hi kasyacin niścaye 'py anyasyāpratipattidarśanāt | tatsvabhāvaniścaye ca tasyāyogāt |

lation, which renders this expression by the words me daṅ ldan par ḥdzin pa daṅ bral bas, seems, it too, to favour the reading of K, who comments on agnisattāsaṃbhāvanārahitayā ||

1 ca all: missing in B || 8 °darśanānantaram BT: °darśanāntaram A || 9 vyavacchedaviṣayam BKT: tadvyavacchedaviṣayam A || 10 tasya AK: missing in BT || 14 yathā śukteḥ śuktitve BK: yathā śukteḥ śuklatvam AT (dper na ña p'yis kyi dgar po ñid lta buo) || 16 taddarśanāviśeṣe BKT: darśanāviśeṣe A || 19 eva cā° BK: eva AT || 20 kasyacin ABK: missing in T ||

yāvanto 'ṃśasamāropās tannirāse viniścayāḥ |
tāvanta eva śabdāś ca tena te bhinnagocarāḥ || 50 ||
anyathai*kena śabdena vyāpta ekatra vastuni |
buddhyā vā nānyaviṣaya iti paryāyatā bhavet || 51 ||

ity antaraślokau |

yasyāpi nānopādher dhīr grāhikārthasya bhedinaḥ |

yo 'pi manyate bhinnā evopādhayaḥ parasparam āśrayāc ca | tannibandhanāḥ śrutayas tadādhāreṣu vartante | tatraiva vā | tad ayam aprasaṅga iti | tasyāpi |

nānopādhyupakārāṅgaśaktyabhinnātmano grahe || 52 ||
sarvā*tmanopakāryasya ko bhedaḥ syād aniścitaḥ | A 17 a 1

yady apy upādhayo bhinnā eva śabdajñānāntarāṇāṃ nimittam arthe | sa tu tais tadvān eka evopalīyate | tasya nānopādhīnām T 277 a 1 upakārāśrayaśaktisvabhāvasya svātmany abhedāt sarvātmanā grahaṇe ka evopādhibhedo 'niścitaḥ syāt | sarvopādhyupakārakatvena grahaṇāt | na hy upakārakatvaṃ anyad eva tasya svarūpeṇa gṛhyamāṇasyāgṛhītaṃ nama | ato yad evāsya svabhāvena grahaṇaṃ tad evopakāratvenāpīti |

tayor ātmani saṃbandhād ekajñāne dvayagrahaḥ || 53 ||

ātmabhūtasyopādhitadvator upakāryopakārakabhāvasya grahaṇāt | ekajñāne dvayor api grahaṇam iti | ekopādhiviśiṣṭe 'pi tasmin gṛhyamāṇe sarvopādhīnāṃ grahaṇam | tadgrahaṇanāntarīyakatvād upādhima*dgrahaṇasya | anyathā tathāpi na gṛhyeta | na hy anya evānyopakārako yo na gṛhītaḥ syāt | na cāpy upakārake tathā gṛhīte upakāryāgrahaṇaṃ tasyāpy agrahaṇaprasaṅgāt | svasvāmitvavat | tasmād arthāntaropādhivāde 'pi samānaḥ prasaṅgaḥ | athāpi syād bhinnā eva śaktayaḥ śaktimato yābhir upādhīn upakaroti | tato nāyaṃ prasaṅga iti |

8 vartante AK: pravartante B || 13 upalīyate: ñe bar len T. K comments on sa tu tadvān upādhimān arthaḥ śabdajñānair upalīyate viṣayīkriyate. Cf. the Introd., p. XIII || 21 ekopādhiviśiṣṭe ABK: tadupādhiviśiṣṭe T (de k'yad par du byas) || 23 tathāpi na BK: na tathāpi A || 27 śaktimato ABK: missing in T ||

A 17 b 1 dharmopa*kāraśaktīnāṃ bhede tās tasya kiṃ yadi |
nopakāras tatas tāsāṃ tathā syād anavasthitiḥ || 54 ||

yadi pratyupādhy upakārakatvāni tasya na svātmabhūtāny eva nāpi tata upakāram anubhavanti | kiṃ tasyeti tā ucyante | upakāre vā svātmabhūtābhir ayam ekaḥ śaktibhiḥ | śaktīr upakurvan ekopādhināpi gṛhyamāṇaḥ sarvātmanā gṛhyata eva | tathā T 277 b 1 hi | ekopādhigrahaṇe tadupakāriṇyāḥ śakter grahaṇam | tadgrahaṇe tadupakārī bhāvaḥ svātmabhūtasakalaśaktyupakāro gṛhītaḥ sarvāḥ śaktīr grāhayati ' tāś ca svopādhīn iti tadavasthaḥ prasaṅgaḥ | atha tā api śaktyupakāriṇyaḥ śaktayo bhinnā eva bhāvāt | evam upādhīnāṃ tacchaktīnāṃ cāparāparāsv eva śaktiṣv aparyavasānena ghaṭanāt ' sa ekas tābhiḥ kadācid apy agṛhītas tadupakārātmā tadvattvena na gṛhyate | yadi punaḥ kevalān evopādhīn śabdajñānāny upalīyeran | tadā tasyāsamāveśān na bhavati tatpratipattimukhena sarvapratipattiḥ | tadāpi tasya śabdair anākṣepān na syāt tatra pravṛttir iti vyarthaḥ śabdaprayogaḥ syāt | arthakriyāśrayo hi sarvo vidhipratiṣedhābhyāṃ vyavahāraḥ | upādhayaś ca tatrāsamarthāḥ samarthaś ca naivocyata A 18 a 1 iti kiṃ * śabdaprayogaiḥ | tataś copādhayo nopādhayaḥ syuḥ | kvacit pravṛttau hi kasyacit pradhānasyāṅgabhāvāt tadapekṣa- B 8 a 1 yā * tathocyante | tasya śabdair anākṣepān na te kasyacid aṅgabhūtā iti kim upādhayaḥ | lakṣitalakṣaṇād adoṣa iti cet samānaḥ prasaṅgaḥ | sa tāvat tair upādhibhir nāntarīyakatayopalakṣyamāṇa ekenāpy upalakṣaṇe sarvātmanopalakṣita iti tadavasthaḥ prasaṅgaḥ | ko hy atra viśeṣaḥ śabdā vainam upalakṣayeyus talla-

7 *ekopādhigrahaṇe* apparently K: *ekopādhigrahaṇena* A: *upādhigrahaṇe* BT || 9 *tāś ca svopādhīn* A and may be K: *tāś copādhin* BT || For the sake of clearness the Tibetan version adds, after *upādhīn*, *rnam par ạdzin par byed*, which corresponds to a Skt. *parigrāhayanti* or *grāhayanti* || 13 *gṛhyeta* B: *gṛhyate* A || 16 *na.... pravṛttir* ABK: for the sake of clearness the Tibetan version has *sgra mi ạjug*, i.e., *na.... śabdapravṛttir* || 18 *samarthaś ca naivocyate* A: *samarthasya naivocyate* B || 20 *pravṛttau* BKT (*šugs na*): A reads *pratipattau* || 21 *anākṣepān na* BKT: *anākṣepe na* A || 24 *upalakṣaṇe* A (in margine) T (*ñe par mts'on na*): *upalakṣaṇena* B ||

kṣitā vopādhayaḥ | sa tāvat tadānīṃ niścīyate sarvopakārakaḥ [1] T 278 a 1
iti na kiṃcid etat | tasmād |

ekopakārake grāhye nopakārās tato 'pare |
dṛṣṭe tasminn adṛṣṭā ye tadgrahe sakalagrahaḥ || 55 ||

iti saṃgrahaślokaḥ |

yadi bhrāntinivṛttyarthaṃ gṛhīte 'py anyad iṣyate |

syād etat [1] nirbhāgasya vastuno grahaṇe ko 'nyas tadā na gṛhīto nāma | sa tu bhrāntyā nāvadhāryata iti pramāṇāntaraṃ pravartate | yady evam |

tad vyavacchedaviṣayaṃ siddhaṃ tadvat tato 'param || 56 ||
asamāropaviṣaye vṛtter

tat tarhi bhrāntinivṛttyarthaṃ pravṛttaṃ pramāṇam anyasamāropavyavacchedaphalam iti siddham anyāpohaviṣayam | tadvat anyad api | asamāropaviṣaye vṛtteḥ | yatrāsya samāropo na tatra
niścaya i*ti samāropābhāve vartamāno 'nyāpohaviṣayaḥ siddhaḥ | A 18 b 1

api ca niścayaiḥ |
yan na niścīyate rūpaṃ tat teṣāṃ viṣayaḥ katham || 57 ||

iyam eva khalu niścayānāṃ svārthapratipattir yat tan niścayanam | tac ced ākārāntaravad aniścitaṃ kathaṃ tair gṛhītam | katham idānīm aniścīyamānaṃ pratyakṣeṇāpi gṛhītaṃ nāma | na pratyakṣaṃ kasyacin niścāyakam | tad yam api gṛhṇāti tan na niścayena | kiṃ tarhi | tatpratibhāsena | tan na niścayāniścayavaśāt pratyakṣasya grahaṇāgrahaṇe | naivaṃ niścayānāṃ kiṃcin niścinvato 'py anyatrāniścayena pravṛttibhedād grahaṇāgrahaṇam | tasmāt tad evāsya grahaṇaṃ yo niścayaḥ | anyathaikākāre T 278 b 1
'pi tan na syāt | kiṃ punaḥ kāraṇaṃ sarvato bhinne vasturūpe 'nubhavotpattāv api tathaiva na smārto niścayo bhavati | sahakārivaikalyāt | tataś ca |

13 anyasamāropavyavacchedaphalam ex conject.: anyasya samāropavyavacchedaphalam A: anyavyavacchedaphalam B: K and T give no help for finding out the original reading || 15 °bhāve all: °bhāve ca B || 26 vasturūpe AT: vastuni rūpo B ||

pratyakṣeṇa gṛhīte 'pi viśeṣe 'ṃśavivarjite |
yadviśeṣāvasāye 'sti pratyayaḥ sa pratīyate || 58 ||

yady apy aṃśarahitaḥ sarvato bhinnasvabhāvo bhāvo 'nubhūtas tathāpi na sarvabhedeṣu tāvatā niścayo bhavati | kāraṇāntarāpekṣatvāt | anubhavo hi yathāvikalpābhyāsaṃ niścayapratya-
B 8b 1 yān janayati | yathā rūpadarśa*nāviśeṣe 'pi kuṇapakāminībhakṣyavikalpāḥ | tatra buddhipāṭavaṃ tadvāsanābhyāsaḥ prakara-
A 19a 1 ṇa*m ityādayo ' nubhavād bhedaniścayotpattisahakāriṇaḥ | teṣām eva ca pratyāsattitāratamyādibhedāt paurvāparyam | yathā janakatvādhyāpakatvāviśeṣe 'pi pitaram āyāntaṃ dṛṣṭvā pitā me āgacchati nopādhyāya iti | so 'pi bhavan niścayo ' sati bhrāntikāraṇe bhavati | tasmān nānubhūta ity eva sarvākāraniścayaḥ |

tatrāpi cānyavyāvṛttir anyavyāvṛtta ity api |
śabdāś ca niścayāś caiva saṃketam anurundhate || 59 ||

tatrāpy anyāpohe na vyāvṛttir anyā 'nya eva vyāvṛttas tadvyāvṛtter nivartamānasya tadbhāvaprasaṅgāt | tathā ca vyāvṛtter abhāvaḥ | tasmād yaiva vyāvṛttiḥ sa eva vyāvṛttaḥ | śabdapratipattibhedas tu saṃketabhedāt | na vācyabhedo 'sti |
T 279a 1 nanu ca vācyaviśeṣābhāvāt saṃketabhedo 'py ayukto dvayor ekābhidhānāt | tathā ca vyatirekiṇyā vibhakter ayogas tasyā bhedāśrayatvāt |

dvayor ekābhidhāne 'pi vibhaktir vyatirekiṇī |
bhinnam artham ivānveti vācye leśaviśeṣataḥ || 60 ||

na vai śabdānāṃ kācid viṣayasvabhāvāyattā vṛttir icchāto vṛttyabhāvaprasaṅgāt | te yathā vyatirikte 'vyatirikte vā prayoktum iṣyante tathā niyuktās tam artham apratibandhena prakāśayanti | tena gaur gotvam ityekārthābhidhāne 'pi kasyacid
A 19b 1 viśeṣasya pratyāyanārthaṃ * kṛte saṃketabhede vyatiriktārthā

3 bhāvo A: missing in BKT || 12 tasmāt B (in margine) KT: yasmāt A || 17 abhāvaḥ BKT: apy abhāvaḥ A || 20 ayogas B: aprayogas A: mi sbyar pa T, which may equally be a rendering of ayoga or aprayoga || 26 artham all: missing in B || 27 ekārthābhidhāne 'pi AT: ekābhidhāne 'pi BK ||

vibhaktir arthāntaram ivādarśayantī pratibhāty anarthāntare 'pi tathā prayogadarśanābhyāsāt | na tāvatā sarvatra bhedaḥ | anyatrāpi puruṣecchāvaśāt pravṛttasya pratibandhābhāvāt | yathaikaṃ kvacid ekavacanena khyāpyate tadaviśeṣe 'pi gauravādikhyāpanārthaṃ bahuvacanena | prayojanābhāvāt tu saṃketabhedo na syāt | tad apy asty eva | tathā hi |

bhedāntarapratikṣepāpratikṣepau tayor dvayoḥ |
saṃketabhedasya padaṃ jñātṛvāñcānurodhinaḥ || 61 ||

yadāyaṃ pratipattā tadanyavyavacchedabhāvānapekṣaḥ piṇḍaviśeṣe 'śvavyavacchedamātraṃ jijñāsate tathābhūtajñāpanārthaṃ tathākṛtasaṃketena śabdena prabodhyata anaśvatvam asyāstīti | yadā punar vyavacchedāntarānirākāṅkṣas taṃ jñātum icchati tadā 'parityaktavyavacchedāntare tatraivāśvavyavacchede T 279 *b* 1 tathāprakāśanāya prayuñjate 'naśvo 'yam iti | ata eva pūrvatra pratikṣiptabhedāntaratvāc chabdavṛtter na sāmānādhikaraṇyaṃ viśeṣaṇaviśeṣyabhāvo vā | gotvam asya śuklam iti | tanmātraviśeṣeṇa buddhes tadāśrayabhūtāyā ekatvenāpratibhāsanāt | nirākāṅkṣatvāc ca | dvitīye tu bhavati | tathā saṃketānusāreṇa saṃhṛtasakalavyavacche*dadharmair vibhāgavata A 20 *a* 1 ekasyeva saṃdarśanena pratibhāsanāt | vyavacchedāntarasākāṅkṣatvāc ca |

bhedo 'yam eva sarvatra dravyabhāvābhidhāyinoḥ |
śabdayor na tayor vācye viśeṣas tena kaścana || 62 ||

4 khyāpyate BK: śrāvyate A: sgro ạdogs la T || 9 yadāyam all: yad ayam A || 11 prabodhyata all: bodhyata A || 13 tadā' parityaktavyavacchedāntare tatraivāśvavyavacchede BK: tadā 'parityaktavyavacchedāntaraṃ tam evāśvavyavacchedam A, which reading is also quoted as a variant by K, with the form 'pratikṣipta° for °parityakta°. In the Tibetan version of this phrase, rnam pa gžan (read rnam par bcad) pa gžan yoṅs su ma spaṅs pa la 'di ni rta ma yin pa yin no | žes rab tu sbyor ro the expression tatraivāśvavyavacchede is not represented || 16 śuklam: according to K, some other read śukla || 20 ekasyeva ABT: K quotes, as another reading, ekasyaiva || saṃdarśanena pratibhāsanāt AKT: pratipattibhāsanāt B || 21 °sākāṅkṣatvāt AKT: °sāpekṣatvāt B ||

tasmān na sarvatra dharmadharmivācinoḥ śabdayor vācye 'rthe niścayapratyayaviṣayatvena kaścid viśeṣaḥ | ekas tam eva pratyāyayan pratikṣiptabhedāntaraḥ pratyāyayati | anyo' pratikṣepeṇa ity ayaṃ viśeṣaḥ |

jijñāpayiṣur arthaṃ taṃ taddhitena kṛtāpi vā |
anyena vā yadi brūyād bhedo nāsti tato 'paraḥ || 63 ||

etāvantam eva ca bhedaṃ darśayaṃs taddhitena vā darśayet pācakatvam iti kṛtāpi vā pāka ity anyena vā tathābhūtajñāpanāya svayaṃ kṛtena samayena | na punas tathābhidhānamātreṇārthāntaram eva tad bhavati | tathābhūtasyaiva jñāpanāya śabdasya kṛtasaṃketatvāt | nanu ca pācakatvam iti saṃbandha ucyate na pāka eva | na vai pākenānya eva kaścit pācako nāmā-
A 20 b 1, T 280 a 1 bhidhīyate yādṛśo varṇyate | yat*punar asyābhidheyaṃ tat kathitaṃ tad eva pācakatvenāpīty alam apratiṣṭhair mithyāvikalpaiḥ | yathā ca nārthāntarabhūtā kriyā 'sti tatsamavāyo vā tat pratyāyayiṣyāmaḥ |

tenānyāpohaviṣaye tadvatpakṣopavarṇanam |
pratyākhyātaṃ pṛthaktve hi syād doṣo jātitadvatoḥ || 64 ||

yad āhuḥ | anyāpohe 'pi śabdārthe tadviśiṣṭasyābhidhānāt tadvatpakṣoditaḥ sarvaḥ prasaṅgaḥ samāna iti tad apy anena prativyūḍham | tatra hy arthāntaram upādāyānyatra vartamāno dhvanir asvātantryādidoṣair upadrūyate | na cārthāntaram anyasmād vyāvṛttir vyāvṛttād dvayor ekābhidhānād ity uktam | katham idānīm ekasya vyāvṛttasyānyānanugamād anyavyāvṛttiḥ sāmānyam | tadbuddhau tathā pratibhāsanāt | na vai kiṃcit sāmānyaṃ nāmāsti | śabdāśrayā buddhir anādivāsanāsāmarthyād asaṃsṛṣṭān api dharmān saṃsṛjantī jāyate | tasyāḥ prati-

7 darśayaṃs A: the reading of B is saṃdarśayaṃs || 10 tad bhavati BKT: tad wanting in A || 12 na pāka eva BKT: pākavat A. The words na vai pākenānya eva have been left out by inadvertence in B || 14 apratiṣṭhair A: apratiṣṭhitair BK || 19 tadviśiṣṭasyābhidhānāt A: tadviśiṣṭhābhidhānāt B || 21 vartamāno A: pravartamāno B || 22 In the Tibetan version the verb upadrūyate is represented by gnod par ạgyur ro||

bhāsavaśena sāmānyaṃ sāmānādhikaraṇyaṃ ca vyavasthāpyate asadartho 'pi | arthānāṃ saṃsargabhedābhāvāt | tasya sarvasya tatkāryakāraṇatayā 'nyebhyo bhidyamānā arthāḥ samāśrayo dhvaniś cāniṣṭaparihāreṇa pravartayatīty anyāpohaviṣaya uktaḥ | tatrānapekṣitabāhyatattvo buddhiprati*bhāsavaśād eko' ne- [A 21 a 1] kavyāvṛttaḥ śabdair viṣayīkriyate tadanubhavāhitavāsanāprabodhajanmabhir vikalpair adhyavasitatadbhāvārthaiḥ | tatraiva cāyaṃ dharmadharmivyavahāraḥ parasparaṃ tattvānyatvābhyām avācyaḥ pratanyate | na hy anyo dharmo dharmiṇo 'nar- [T 280 b 1] thāntarābhidhānāt | nāpi sa eva | tadvācinām iva dharmavācinām api vyavacchedāntarākṣepaprasaṅgāt | tathā ceṣṭāpratyāyanāt saṃketabhedākaraṇam iti | etac chabdārthe 'vācyatvaṃ dharmadharmiṇoḥ | vastuni tu svalakṣaṇe sāmānyalakṣaṇam avācyam abhāvāt | nanu ca dharmadharmiṇor abhede bhede vā dṛṣṭāḥ ṣaṣṭhyādivibhaktayo dharmabahutvāt tatra dṛṣṭo vacanabhedaś ca dharmiṇi na syāt | uktam atra śabdānāṃ svātantryābhāvād iti | api ca |

yeṣāṃ vastuvaśā vāco na vivakṣāparāśrayāḥ |
ṣaṣṭhīvacanabhedādicodyaṃ tān prati yuktimat || 65 ||

yadi nāmaite śabdāḥ puruṣaiḥ kvacit praṇinīṣitā api na śakyante

2 According to K, to the expression asadartho' pi the word vyavahāraḥ is to be understood, as if Dharmakīrti said sāmānyasāmānādhikaraṇyavyavahāraḥ. The Tibetan corresponding text is don med bžin du yaṅ de snaṅ bai dbaṅ gis sbyi daṅ gži mt'un pa ñid du rnam par gžag ste || 4 pravartayati BK and apparently T: vartayati A || 7 adhyavasitatadbhāvārthaiḥ ABKT: K quotes another reading too, adhyavasitatadbhāvārthaḥ, which he comments on eko 'py anekavyāvṛtto 'dhyavasitatadbhāvārtha iti saṃbandhaḥ || 12 The Tibetan translator seems to have had before him na saṃketabhedākaraṇam, instead of saṃketabhedākaraṇam, as is required by the sense || 13 svalakṣaṇe BK: svalakṣaṇāt A || 14 bhede vā B: vā missing in A and apparently in T || 17 For the sake of clearness, the Tibetan translator has rendered the words dṛṣṭo vacanabhedaś ca dharmiṇi by maṅ poi ts'ig gi bye brag mt'oṅ ba yaṅ c'os can gcig la, i.e., dṛṣṭo bahuvacanabhedaś caikasmin dharmiṇi ||

praṇetuṃ vastupratibandhād dhūmādivat | tadāyam upālambhaḥ
syāt kathaṃ ṣaṣṭhyādaya iti | yadā punaḥ |

yad yathā vācakatvena vāktṛbhir viniyamyate |
anapekṣitabāhyārthaṃ tat tathā vācakaṃ vacaḥ || 66 ||

A 21 b 1 na hi vyatireke ṣaṣṭhī bāhulye jasādaya ity etad api puruṣābhi*-
prāyanirapekṣaṃ vastusaṃnidhimātreṇa svayaṃ pravṛttam | te
tu tatra tathā prayuñjata iti tatas tathā pratipattir bhavati |
evam anyatrāpi kathaṃcit taiḥ prayuktās tathaiva pratītihetavo
bhavanti | tatra vācyeṣu puruṣāyattavṛttīnāṃ śabdānām ava-
T 281 a 1 stusaṃdarśinām yathābhyāsaṃ vikalpaprabodhahetūnāṃ pravṛ-
tticintā | tadvaśād vastuvyavasthāpanaṃ ca kevalaṃ jāḍya-
khyāpanam | tathākṛtavyavasthāḥ śabdā dharmadharmyādiṣu na
punar vyatirekavastubhedād iti kuta etat | tathāvyavahārāyo-
gāt | na hi dharmadharmiṇor bhede tattvarūpatve vā sāmānya-
tatsaṃbandhasāmānādhikaraṇyaviśeṣaṇaviśeṣyabhā*vā yujyante
śabdānāṃ vā yathāvastuvṛttāv iti vakṣyāmaḥ | yaś cāyaṃ sa-
rvatra vastukṛtam eva śabdapravṛttibhedam icchati | tasya

dārāḥ ṣaṇṇagarītyādau bhedābhedavyavasthiteḥ |
khasya svabhāvaḥ khatvaṃ cety atra vā kiṃ nibandha-
[nam || 67 ||

yadaikāpi strī dārā ekam api sikatādravyaṃ sikatā iti vyavahāras
tatra kiṃ bāhulyaṃ yenaivaṃ bhavati | śaktibheda iti cet |
sarvatrotsannam idānīm ekavacanam ekaśakter abhāvāt | yat-
naś ca vyarthaḥ | vastvabhedād anyatraikavacanam iti cet |
ihāpy astu | tad ayaṃ nirvastuko niyamaḥ kriyamāṇaḥ svā-
A 22 a 1 tantryam icchāyāḥ śabdaprayoge khyā*payati | ṣaṇṇagarīti ca
B 9 b 1 kathaṃ bahuṣv ekavacanam | na hi nagarāṇy eva * kiṃ-

5 Unidentified grammatical quotations || 10 avastusaṃdarśinām all: avastusaṃsparśinām A || 11 vastuvyavasthāpanam AB: vastuvyavasthānam K || 15 °viśeṣaṇa° A: °viśeṣa° B || 21 yadaikāpi all: K quotes another reading also, i.e., yad for yadā, which he comments on yacchabdam anye paṭhanti yasmād ity arthaḥ || 23 utsannam B: ucchannam A: ñams pa yin te T ||

cit | kutas teṣām samāhāraḥ | prāsādapuruṣādīnām vijātīyānām anārambhāt kutas tatsamudāyo dravyam | asaṃyogāc ca | na saṃyogaḥ | prāsādasya svayaṃ saṃyogātmakasya pareṇā- T 281 *b* 1 saṃyogāc ca | tata eva saṃkhyābhāvaḥ | tatsaṃyogapuruṣaviśiṣṭā sattā nagaram iti cet | kim asyā niratiśayāyā viśeṣaṇam | sattāyāś caikatvāt | nagarabahutve 'pi nagarāṇīti bahuvacanaṃ na syāt | dvayasya parasparasahitateti cet | anupakāryopakārakayoḥ kaḥ sahāyībhāvaḥ | puru*ṣasaṃyogasattānāṃ ca bahutvān nagaram iti katham ekavacanam | tathābhūtānāṃ kvacid arthe 'bhinnā śaktir asti sā nimittam iti cet | na | śakter vasturūpāvyatirekāt | vyatireke vā 'nupakāryasya pāratantryāyogāt | upakāre vā śaktyupakāriṇyā api śakter vyatireka ity anavasthiter apratipattiḥ | tadavyatireke vā ādyāyām api prasaṅga iti yat kiṃcid etat | khasya svabhāvaḥ khatvam iti vyatirekāśrayā ṣaṣṭhī na syāt | na hi tatra sāmānyam asti nāpi vibhutvādayo guṇās tathocyante | arthāntarasya tatsvabhāvatvāyogat | teṣāṃ ca niḥsvabhāvatva*prasaṅgāt | tasyāpy arthāntarasvabhāvatve A 22 *b* 1 'tiprasaṅgaḥ | tathā cāpratipattiḥ | evaṃ ṣaṭpadārthavargādayo 'pi vācyāḥ | na hi tatra sāmānyaṃ saṃkhyā saṃyogo vā saṃbhavati | katham idānīm asaty atiśaye khasya svabhāva iti na tu kham ity eva | khasyārthāntarasādhāraṇarūpāparāmarśena khaśabdapravṛttinibandhanaṃ rūpaṃ tathājijñāsāyām evam ucyate | nanu sarvato vyāvṛttasya rūpasyābhidhānaṃ na saṃbhavati | T 282 *a* 1 na vai tad eva rūpaṃ buddhau samarpyate | anatīndriyatvaprasaṅgāt | kevalam ayaṃ tathābhūtaṃ pratyāyayiṣyāmīti śabdena śrotary asaṃsṛṣṭatatsvabhāvaṃ vikalpapratibimbam arpayati | yad āha | adṛṣṭārthe 'rthavikalpamātram iti | naivaṃ

3 So all: *dravyasaṃyogāc cānasaṃyogaḥ* B || *prāsādasya* all: *prāsādasya ca* B || 8 The expression *anupakāryopakārakayoḥ* has been rendered by the Tibetan translator, in inverted order, by the words *p'an par bya ba daṅ p'an par byed pa po ma yin pa dag la*, i.e., *upakāryānupakārakayoḥ* || 11 Here according to the division accepted in the Tibetan version beginns the third chapter (*bam po gsum pa*) || 11 °*yogāt* AT: °*yogād iti* B || 12 The word *vyatireka* is omitted by the Tibetan translator || 20 *svabhāva* AK: *svabhāvam* B || 21 °*rūpāparāmarśena* BK: °*rūpaparāmadarśena* A || 27 The words *adṛṣṭārthe 'rthavikalpamātram* are a citation

pratipādyapratipādakābhyāṃ svalakṣaṇaṃ pratipannaṃ pratipāditaṃ vā bhavati | svargādiśravaṇe 'pi tadanubhāvināṃ i*va pratibhāsābhedaprasaṅgāt | tasmād ayam apratipadyamāno 'pi bhāvasvabhāvaṃ tathābhūta eva vikalpapratibimbe tadadhyavasāyī saṃtuṣyati | tathābhūtatvād eva śabdārthapratipattes tenaitad evam ucyate śabdaḥ svarūpam āheti | na punaḥ svarūpapratibhāsasyaiva vijñānasya jananāt | kathaṃ tarhīdānīm ekā- A 23 a 1 ntavyāvṛttarūpeṣu bhāveṣu sāmānyaṃ nāma | teṣām asaṃsargā*d anyasya cābhāvāt | uktaṃ yādṛśaṃ sāmānyam asaṃsṛṣṭānām ekāsaṃsargas tadvyatirekiṇāṃ samānateti | api ca |

pararūpaṃ svarūpeṇa yayā saṃvriyate dhiyā |
ekārthapratibhāsinyā bhāvān āśritya bhedinaḥ || 68 ||
tayā saṃvṛtanānārthāḥ saṃvṛtyā bhedinaḥ svayam |
abhedina ivābhānti bhāvā rūpeṇa kenacit || 69 ||
tasyā abhiprāyavaśāt sāmānyaṃ sat prakīrtitam |
tad asat paramārthena yathā saṃkalpitaṃ tayā || 70 ||

T 282 b 1 buddhiḥ khalu tadanyavyatirekiṇaḥ padārthān āśrityotpadyamānā vikalpikā svavāsanāprakṛtim anuvidadhatī bhinnam eṣāṃ rūpaṃ tirodhāya pratibhāsam abhinnam ātmīyam adhyasya tān saṃsṛjantī saṃdarśayati | sā caikasādhyasādhanatayā anyatān vivekināṃ bhāvānāṃ tadvikalpavāsanāyāś ca prakṛtir yad evam eṣā pratibhāti tadudbhavā | sā ceyaṃ saṃvṛtiḥ saṃvriyate 'nayā svarūpeṇa pararūpam iti | te ca tayā saṃvṛtabhedāḥ svayaṃ bhedino 'py abhedina iva kenacid rūpeṇa pratibhānti | tad eṣāṃ B 10 a 1 buddhipratibhāsam anurundhānaiḥ* buddhiparivartināṃ eva bhāvānām ākāraviśeṣaparigrahād bahir iva parisphuratāṃ sāmānyam

from *Pramāṇasamuccayaḥ*, vṛtti², 111 *a*, l. 2–3. The Tib. version runs as follows: ma mt'oṅ bai don la don du rnam par rtog pa tsam yin gyi.... ||

2 tadanubhāvinām AB: tadanubhavinām K || 3 °bhedaprasaṅgāt all: °bhedādiprasaṅgāt A || 6 The Tibetan rendering of the words śabdaḥ svarūpam āha is des na raṅ gi mts'an ñid bstan to, which corresponds to a Skr. sa svalakṣaṇam āha || 18 utpadyamānā A: udyamānā B || 26 parisphuratām AKT (kun tu ạp'ro ba): sphuratām B ||

ity ucyate | katham idānīm anyāpohaḥ sāmānyaṃ | sa eva khalv anyāpohas | tam eva gṛ*hṇatī sā prakṛtivibhramād vikalpānāṃ [A 23 b 1] vastugrāhiṇīva pratibhāti | sā hi tadanyavivekiṣv eva bhāveṣu bhavantī vivekaviṣayeti gamyate | nanu bāhyā vivekino na ca teṣu vikalpapravṛttir iti kathaṃ teṣu bhavati | vyākhyātāraḥ khalv evaṃ vivecayanti na vyavahartāraḥ | te tu svālambanam evārthakriyāyogyaṃ manyamānā dṛśyavikalpyāv arthāv ekīkṛtya pravartante | tadabhiprāyavaśād evam ucyate | tatkāritayā 'tatkāribhyo bhinnāṃs tathā śabdena pratipādayantīti | pratibhāsabhedādibhyas tu tattvacintakā nābhedam anumanyante | yadi pratipattrabhiprāyo 'nuvidhīyate | anyāpoho 'pi sāmānyaṃ mā bhūt | na hy evaṃ pratipattir iti | na vai kevalam [T 283 a 1] evam apratipattiḥ | vyaktivyatiriktāvyatiriktaikanityavyāpitādyākārair api naiva pratipattiḥ | kevalam abhinnākārā buddhir utpadyate | tasyāḥ ka āśraya ity anyāpoha ucyate | tasya vastuṣu bhāvāt | avirodhāt | vyavahārasya ca śabdāśrayasya tathādarśanāt | na punar vastubhūtaṃ kiṃcit sāmānyaṃ nāmāsti yatheyaṃ buddhiḥ pratibhāti | yasmāt |

vyaktayo nānuyanty anyad anuyāyi na bhāsate |

na hīmā vyaktayaḥ parasparam anvāviśanti | bhedābhāvena sāmānyasyaivābhāvaprasaṅgāt | anyac ca* na tābhyo vyatiriktaṃ [A 24 missing] kiṃcit tathā buddhau pratibhāty apratibhāsamānaṃ ca katham ātmanā 'nyaṃ grāhayed vyapadeśayed vā | na ca taiḥ saṃbaddham ekam ity eva sāmānyaṃ bhavaty atiprasaṅgād ity uktam | abhinnābhidhānapratyayanimittam ekaṃ sāmānyaṃ na sarvam iti cet | katham anyato 'nyatra pratyayavṛttiḥ | tatsaṃbandhāt | saṃkhyākāryadravyādiṣv api prasaṅgaḥ | asāmānyātmakatvān neti cet | nanu sa evāyaṃ vicāryate | ko' yaṃ sāmānyātmeti | tatra sati saṃbandhe pratyayavṛttis tataḥ sāmānyam ity atrocyate | anekasaṃbandhebhyaḥ kāryadravyādibhyo nimitta-

5 °pravṛttir A: °vṛttir B || vyākhyātāraḥ up to 'nuvidhīyate missing in B || 10 anumanyante A: anusaṃdadhate K: sems so T || 12 anyāpoho 'pi sāmānyaṃ mā bhūt all: the negation is omitted in T, which reads gžan sel ba yaṅ spyi yin par ạgyur te, i.e., anyāpoho' pi sāmānyaṃ syāt || 13 So A: vyakti° missing in B || 30 kāryadravyādibhyo B and apparently K: dravyādibhyo only T ||

sambhavāt pratyayavṛttis tataś ca sāmānyātmatā | anyathānyatrāpi mā bhūt | viśeṣābhāvāt | tathā ca dravyaguṇasāmānyānāṃ rūpasaṃkara iti | evaṃ tarhi buddher eva pratibhāso jñānarūpa-
T 283 1b tvāt san eva sāmānyam | tan na | yasmāt

jñānād avyatiriktaṃ ca katham arthāntaraṃ vrajet || 71 ||

jñānasya rūpaṃ katham arthānāṃ sāmānyam | tasya teṣv abhāvāt | tadbhāvādhyavasāyāt tathā bhrāntyā vyavahāra iti cet | tatra tathājñānotpatteḥ kiṃ nibandhanam anāśrayasya cotpattau sarvatra syāt | athavā jñānād avyatiriktam ekasmāt katham anyasya punar jñānasya rūpaṃ syāt vyaktyantarabhāvinaḥ | tataś ca jñānāntaraṃ vyaktyantaraṃ vā 'vyāpnuvat kathaṃ sāmānyaṃ syāt |

tasmān mithyāvikalpo 'yam artheṣv ekātmatāgrahaḥ |

na hy arthā vyatiriktenāvyatiriktena vā kenacid ātmanā samānāḥ | tathaiṣāṃ grahaṇaṃ mithyāvikalpa eva |

itaretarabhedo 'sya bījaṃ saṃjñā yadarthikā || 72 ||

yasya pratyāyanārthaṃ saṃketaḥ kriyate ' abhinnasādhyān bhāvān atatsādhyebhyo bhedena jñātvā tatparihāreṇa pravarteteti ' so 'yam itaretarabhedas tasyaikātmatāpratibhāsino mithyāvikalpasya bījam | tam eva gṛhṇan eṣa vikalpaḥ svavāsanāprakṛter evaṃ pratibhāti | kathaṃ punar bhinnānām abhinnaṃ kāryaṃ yena tadanyebhyo bhedād abheda ity ucyate | prakṛtir eṣā bhavānāṃ yad

ekapratyavamarśārthajñānādyekārthasādhane |
bhede 'pi niyatāḥ kecit svabhāvenendriyādivat || 73 ||

2 °sāmānyānām A: sāmānyām B || 6 arthānām B: arthāntarāṇām T || 9 athavā jñānād avyatiriktam, etc. BK: rnam pa gcig tu na šes pa gcig daṅ | t'a dad pa ma yin pa, etc. T (i.e., ekākāra ekajñānam avyatiriktam) || 18 bhedena BK: omitted in T || 19 ekātmatāpratibhāsino KT (gcig gi bdag ñid du snaṅ pa can): ekatvapratibhāsino B || 22 bhedād abheda KT: bhedābheda B ||

yathendriyaviṣayālokamanaskārā ātmendriyamano'rthatatsaṃni- T 284 a 1
karṣā vā asaty api tadbhāvaniyate sāmānye rūpavijñānam ekaṃ
janayanti | evaṃ śiṃśapādayo 'pi bhedāḥ parasparānanvaye 'pi
prakṛtyaivaikam ekākāraṃ pratyabhijñānaṃ janayanti anyāṃ vā
yathāpratya*yaṃ dahanagṛhādikāṃ kāṣṭhasādhyām arthakriyām | B 10 b 1
na tu bhedāviśeṣe 'pi jalādayaḥ | śrotrādivad rūpādijñāne |

jvarādiśamane kāścit saha pra*tyekam eva vā | A 25 a 1
dṛṣṭā yathā vauṣadhayo nānātve 'pi na cāparāḥ || 74 ||

yathā vā guḍūcīvyaktyādayaḥ saha pratyekaṃ vā jvarādiśamanalakṣaṇam ekaṃ kāryaṃ kurvanti | na ca tatra sāmānyam apekṣante | bhede 'pi tatprakṛtitvāt | na tadaviśeṣe 'pi dadhitrapusādayaḥ | syad etat | sāmānyam eva kiṃcit tāsu tathābhūtāsu vidyate | tata eva tad ekaṃ kāryam iti | tad ayuktam |

aviśeṣān

sāmānyasya

na sāmānyam

tatkāryakṛt | tasyāpi

aviśeṣaprasaṅgataḥ |

tāsāṃ kṣetrādibhede 'pi

yadi hi sāmānyāj jvarādiśamanaṃ kāryaṃ syāt | tasyāviśeṣād vyaktīnāṃ kṣetrādibhede 'pi ciraśīghrapraśamanādayo viśeṣā guṇatāratamyaṃ ca na syāt | viśeṣe vā sāmānyasya svabhāvabhedāt svarūpahānam |

dhrauvyāc ca

sāmānyasya

6 rūpādijñane B and apparently K: rūpādivijñāne T || 9 guḍūcī: sle tres T || 10 jvarādiśamanalakṣaṇam all: jvarādiśamanādilakṣaṇam T || 12 dadhitrapusādayaḥ: K comments on dadhy eva mandajātaṃ dadhitrapusam | dadhi ca trapusaś ceti dvandvam anye vyācakṣate || 20 tasyāviśeṣād all: tasmād aviśeṣād B ||

anupakārataḥ 75

yadi hy upakuryād anādheyaviśeṣasyānanyāpekṣaṇāt sakṛt sa-
T 284 b 1 rvaṃ svakāryaṃ janayet | na vā tajjananasvabhāvam | vyaktayas
tu kāladeśasaṃskāravaśena viśiṣṭotpattayo viśeṣavat kāryaṃ
kuryur ity avirodhaḥ | tadvad arthā api kecit svabhāvabhede 'pi
ekapratyabhijñānādikām arthakriyāṃ kurvantas tadakāribhyo
A 25 b 1 bhedād abhinnā ity ucyante ˡ ekena vā 'neko janito 'tajjanye*-
bhyo bhedāt | kiṃ punar anena bhedalakṣaṇena sāmānyena svala-
kṣaṇaṃ samānam iti pratyeyam athānyad eva | kiṃ cātaḥ | yadi
svalakṣaṇaṃ kathaṃ vikalpasya viṣayaḥ | anyato vā katham
arthakriyā | svalakṣaṇe cānityatvādyapratīter atādrūpyam ˡ teṣāṃ
cāvastudharmatā | naiṣa doṣaḥ | jñānapratibhāsiny arthe sā-
mānyasāmānādhikaraṇyadharmadharmivyavahārāḥ || yad etaj j-
ñānaṃ vastusvabhāvagrāhiṇānubhavenāhitāṃ vāsanām āśritya
vikalpakam utpadyate 'tadviṣayam api tadviṣayam iva tadanu-
bhavāhitavāsanāprabhavaprakṛter adhyavasitatadbhāvasvarūpam
abhinnakāryapadārthaprasūter abhinnārthagrāhīva tadanyabhe-
daparamārthasamānākāram ˡ tatra yo 'rthākāraḥ pratibhāti bā-
hya ivaika ivānarthakriyākāry api tatkārīva vyavahāriṇāṃ tathā-
dhyavasāya pravṛtteḥ ˡ anyathā pravṛttyayogāt ˡ tad arthakriyā-
kāritayā pratibhāsanāt tadakāribhyo bhinnam iva ˡ na ca tat
tattvaṃ parikṣānaṅgatvāt iti pratipādayiṣyāmaḥ | te 'rthā buddhi-
T 285 a 1 niveśinas tena samānā iti gṛhyante ˡ kutaścid vyāvṛttyā pratibhā-
sanāt ˡ na svalakṣaṇam ˡ tatrāpratibhāsanāt | ta eva ca kutaścid
vyāvṛttāḥ punar anyato 'pi vyāvṛttimanto 'bhinnāś ca prati-
A 26 a 1 bhāntīti | svayam a*satām api tathā buddhyā upadarśanān

15 vikalpakam AK: kiṃvikalpakam B: to vikalpa T adds bag c'ags, i.e., vāsanā || 19 vyavahāriṇām ABK: K quotes another reading also, vyavahāribhir, and comments on vyavahāribhir ity adhyavasāyety anena pūrvasaṃbandhāt tṛtīyaiva kṛtā | na tu ṣaṣṭhī || 21 tadakāribhyo bhinnam iva AB: K reads apparently tadatatkāribhyo bhinnam iva, whereas T translates de ni byed pa dag la (for las) t'a dad pa lta bu ste, i.e., tatkāribhyo bhinnam iva || 26 api tathā buddhyā upadarśanāt BK: api buddhyā tathādarśanāt AT (kyaṅ blos de ltar ston pai p'yir) ||

mithyārtha eva sāmānyasāmānādhikaraṇyavyavahāraḥ kriyate | sarvaś cāyaṃ svalakṣaṇānām eva darśanāhitavāsanākṛto viplava iti tatpratibaddhajanmanāṃ vikalpānām atatpratibhāsitve 'pi vastuny avisaṃvādo maṇiprabhāyām iva maṇibhrānteḥ ' nānyeṣām ' tadbhedaprabhave saty api yathādṛṣṭaviśeṣānusaraṇaṃ parityajya kiṃcitsāmānyagrahaṇena viśeṣāntarasamāropād dīpaprabhāyām iva maṇibuddheḥ | tena na vikalpaviṣayeṣv artheṣv arthakriyākāritvam | nāpi svalakṣaṇasyānityatvādyabhāvaḥ | yasmān nānityatvaṃ nāma kiṃcid anyac calād vastunaḥ | kṣaṇapratyupasthānadharmatayā tasya tathābhūtasya grahaṇād etad evaṃ bhavaty anityo 'yam anityatvam asyeti vā | taddharmatām evāvataranto vikalpā nānaikadharmavyatirekān saṃdarśayanti | na ca te nirāśrayās tadbhedadarśanāśrayatvāt | nāvastudharmatā tatsvabhāvasyaiva tathā khyāteḥ | vastunas tu nānaikavyatirekagraho vibhramaḥ syāt | tasyaikānekakāryakāriṇas tathābhāvajijñāsāsu tathābhāvakhyāpanāya tathākṛtasthititvāt | na vastubhedāt | tasyāikasyānekatvāyogāt | anekasya ca T 285 b 1 ekatvāyogāt | vyatirikta*sya ca niṣedhāt | teṣāṃ prakṛtibhedād A 26 b 1 yathā*vastu śabdārthābhyupagame sāmānādhikaraṇyāyogāt | ta- B 11 a 1 dupādher ekasya dvābhyām abhidhānād adoṣa iti cet | anupakāriṇi pāratantryāyogād anupādhiḥ | pāratantrye ca janyajanakabhāvāt sahānavasthiter dvayor anabhidhānam | ekasya buddhyādhyāhāre na vastuviṣayaḥ śabdaḥ syāt | buddhipratibhāsaviṣayatve ca sarvaṃ tathaivāstu | tathā bhinnopādhimata ekasya grahaṇe 'pratibhāsanāt | upakāryopakāriṇor apy upādhitadvatoḥ sahāvasthānād adoṣa iti cet | na | niṣpannasya pāratantryābhāvād anupādhitvam | nāniṣpannasya svarūpāsiddheḥ | sarvathāsat pāratantryam iti kalpanāropitaṃ kṛtvā vyavahāre sarvathā saiva kiṃ na buddhir anuvidhīyate | ekaśabdapramāṇena viṣayīkaraṇe vastubalād aśeṣākṣepāt tadanyavaiyarthyaṃ ca na syāt |

9 anyac B: anyatra A: anyac is apparently omitted by K and T || 11 asyeti vā K: asyeti ca AB || 16 tathābhāvajijñāsāsu all: tajjijñāsāsu B || 20 tadupādher ekasya dvābhyām abhidhānād A (in margine) K: tadupadhir ekasyābhidhānād B: k'yad par de dag daṅ ldan pa gcig brjod pai p'yir T || 30 aśeṣākṣepāt AB: k'yad par ma lus pa 'p'ans pai p'yir T, which adds, in or-

buddhipratibhāsasya nirvastukatvāt vastusāmarthyabhāvinām doṣāṇām aprasaṅgaḥ | tadabhinnam ekākāraviṣayīkaraṇe 'py aniścitānyākāram ākārāntarasākāṅkṣabuddhigrāhyaṃ bhinnaśabdārthopasaṃhāre 'py abhinnaṃ buddhau pratibhātīti sāmānyaviśeṣaṇaviśeṣyabhāvasāmānādhikaraṇyāni yathāpratīti na virudhya- A 27 a 1 nte [1] dharmadharmibhedo 'py asya | ane*kārthabhedasaṃ- T 286 a 1 bhave tadekārthabhedavidhipratiṣedhajijñāsāyāṃ tad eva vastu pratikṣiptabhedāntareṇa dharmaśabdena saṃcodya buddhes tathāpratibhāsanād vyatiriktaṃ dharmam ivāviśeṣeṇāparam asya svabhāvaṃ dharmitayā vyavasthāpya pradarśyate | tāvatā cāṃśena dharmadharmiṇor bhedād bhedavatīva buddhiḥ pratibhāti | na vastubhedāt | yathoktadoṣāt | tathābhūtabhedabāhulyacodanayā vacanabhedaḥ sādhyasā*dhanabhedaś ca tatsvabhāvasamāśrayair dharmapratibhāsabhedais tatsvabhāvapratipattaye kriyata iti |

tatsvabhāvagrahād yā dhīs tadarthevāpy anarthikā |
vikalpikā 'tatkāryārthabhedaniṣṭhā prajāyate || 76 ||
tasyāṃ yad rūpam ābhāti bāhyam ekam ivānyataḥ |
vyāvṛttam iva nistattvaṃ parikṣānaṅgabhāvataḥ || 77 ||
arthā jñānaniviṣṭās te yato vyāvṛttirūpiṇaḥ |
tenābhinnā ivābhānti vyāvṛttāḥ punar anyataḥ || 78 ||
ta eva teṣāṃ sāmānyasamānādhāragocaraiḥ |
jñānābhidhānair mithyārtho vyavahāraḥ pratanyate || 79 ||
sa ca sarvaḥ padārthānām anyonyābhāvasaṃśrayaḥ |
tenānyāpohaviṣayo vastulābhasya cāśrayaḥ || 80 ||
yatrāsti vastusaṃbandho yathoktānumitau yathā |
nānyatra bhrāntisāmye 'pi dīpatejo maṇau yathā || 81 ||
A 27 b 1 tatraikakāryo 'neko 'pi tadakāryānya*tāśrayaiḥ |

der to increase clearness, the term viśeṣa (aśeṣaviśeṣākṣepāt): K, on his side, explains this expression with aśeṣadharmākṣepāt ||

2 doṣāṇām A and apparently K: omitted in BT || 7 anekārthabhedasaṃbhave A (in which the words saṃbhave, along with the following anekārthabheda are written in margine) BK: don du ma las t'a dad pa la T, i.e., anekārthabhede || 11 iva all: missing in B ||

ekatvenābhidhājñānair vyavahāraṃ pratāryate || 82 ||
tathānekakṛd eko 'pi tadbhāvaparidīpane |
atatkāryārthabhedena nānādharmā pratīyate || 83 || T 286 *b* 1
yathāpratītikathitaḥ śabdārtho 'sāv asann api |
sāmānādhikaraṇyaṃ ca vastuny asya na saṃbhavaḥ || 84 ||
dharmadharmivyavasthānaṃ bhedo 'bhedaś ca yādṛśaḥ |
asamīkṣitatattvārtho yathā loke pratīyate || 85 ||
taṃ tathaiva samāśritya sādhyasādhanasaṃsthitiḥ |
paramārthāvatārāya vidvadbhir avakalpyate || 86 ||
saṃsṛjyante na bhidyante svato 'rthāḥ pāramārthikāḥ |
rūpam ekam anekaṃ ca teṣu buddher upaplavaḥ || 87 ||
bhedas tato 'yaṃ bauddhe 'rthe sāmānyaṃ bheda ity api |
tasyaiva cānyavyāvṛttyā dharmabhedaḥ prakalpyate || 88 ||
sādhyasādhanasaṃkalpe vastudarśanahānitaḥ |
bhedaḥ sāmānyasaṃsṛṣṭo grāhyo nātra svalakṣaṇam || 89 ||
samānabhinnādyākārair na tad grāhyaṃ kathaṃcana |
bhedānāṃ bahubhedānāṃ tatraikasminn ayogataḥ || 90 ||
tadrūpaṃ sarvato bhinnaṃ tathā tatpratipādikā |
na śrutiḥ kalpanā vāsti sāmānyenaiva vṛttitaḥ || 91 ||

iti saṃgrahaślokāḥ | kiṃ punaḥ kāraṇaṃ svalakṣaṇe śabdā na
prayu*jyante | yasmāt | B 11 *b* 1

śabdāḥ saṃketitaṃ prāhur vyavahārāya sa smṛtaḥ |
tadā svalakṣaṇaṃ nāsti saṃketas tena tatra na || 92 ||

na hi śabdā asaṃ*ketitam arthaṃ prakāśayanti | saṃketaś ca A 28 *a* 1
vyavahārārthaṃ kriyate | api nāmetaḥ śabdāt kṛtasaṃketād uttarakālam imam arthaṃ pratipadyeteti | na ca prākkṛtasaṃbandhasyaikatra svalakṣaṇe śabdasya paścād prayogo yuktaḥ | tasya deśakālavyaktibhedānāskandanāt | tasmān na svalakṣaṇe samayaḥ | sāmānyaṃ tarhi vyatiriktam avyatiriktaṃ vā vyāpi
śabdair abhidhīyate | tan na vyavahārakālābhāvadoṣaḥ | naitad T 287 *a* 1
asti | yasmāt

api pravarteta pumān vijñāyārthakriyākṣamān |

tatsādhanāyety artheṣu saṃyojyante 'bhidhāyakāḥ || 93 ||

na khalu vai vyasanam evaital lokasya yad ayam asaṃketayann aprayuñjāno vā śabdān duḥkham āsīta | kiṃ tarhi | sarva evāsyāvadheya ārambhaḥ phalārthaḥ | niṣphalārambhasyopekṣaṇīyatvāt | tad ayaṃ śabdān api kvacin niyuñjānaḥ phalam eva kiṃcid īhituṃ yuktaḥ | tac ca sarvaṃ tyāgāptilakṣaṇam iṣṭāniṣṭayoḥ | tenāyam iṣṭāniṣṭayoḥ sādhanam asādhanaṃ ca jñātvā tatra pravṛttinivṛttī kuryāṃ kārayeyaṃ veti śabdān niyuñjīta niyoge vādriyeta | anyathopekṣaṇīyatvāt |

tatrānarthakriyāyogyā jātiḥ

na hi jātiḥ kvacid vāhadohādāv upatiṣṭhate | na ca tādṛśaṃ pra- A 28b 1 karaṇam antareṇa loke śabdaprayo*go vyavahāreṣu | vyakter aśakyacodanatvāl lakṣitalakṣaṇārthaṃ jāticodaneti cet | aśabdacodite saty api saṃbandhe kathaṃ pravarteta | na hi kaścid daṇḍaṃ chindhīty ukte daṇḍinaṃ chinatti | nāpy asaṃbhavād vyaktau pravṛttiḥ | evaṃ hy asaṃbaddhapralāpī syāt | na tato 'nyatra pravṛttir balīvardadohacodanāvat | na cārthāntaracodanenārthāntarasya lakṣaṇam | na hi saṃbandhe saty api daṇḍaśabdād daṇḍini prati- T 287b 1 pattiḥ | aniyatasaṃbandhatvāt tatra neti cet | tat tulyaṃ jātāv api | vyaktīnām apāye kevalāyā jāter avasthānāt | bhrātrādiśabdās tu saṃbandhiśabdatvād ākṣipeyuḥ param | na tathā gotvādiśrutayaḥ saṃbandhivācinyaḥ | apetavyaktīnām api jātīnām tacchrutibhyo nityam anugamanaprasaṅgāt | sarvadā tatsaṃbandhayogyatāpratīter iṣṭam eveti cet | sarvadā tarhi gośabdād apravṛttiḥ | sahitāsahitāvasthayor viśeṣeṇānākṣepāt | vyaktisaṃbandhinyā jāteś codanād adoṣa iti cet | sāpi tarhi tadviśeṣaṇatvenāvasthitā vyaktir ākṣiptaiveti tadvān abhidheyaḥ syāt | na ca jātivyaktyoḥ kaścit saṃbandho 'nyonyam ajanyajanakatvenānupakārāt | tato lakṣaṇam apy ayuktam | tasmān na jātau śabdaniveśanaṃ phalābhāvāt | evaṃ tarhi |

A 29a 1 tadvā*n alaṃ

3 duḥkham āsīta: sdug bsṅal par ṣgyur T. Cf. the Introd., p. XXXIV || 5 tad ayaṃ śabdān up to anyathopekṣaṇīyatvāt missing in B || 29 jātau AT: jāti° B ||

arthakriyāsv iti tatra śabdo niyojyate | sa ca |

sākṣān na yojyate kasmād

yadi vyaktau śabdaniveśanaṃ phalavat | sa ca śabdaḥ kasmāt sākṣād vyaktiṣv eva na niyujyate | kiṃ tatrānyena vyavadhinā |

ānantyāc ced idaṃ samam || 94 ||

syād etad ānantyād vyaktīnām aśakyaḥ śabdena saṃbandhaḥ kartum | evaṃ satīdam ānantyaṃ tadvaty api samānam | jātyāpi hi viśiṣṭā vyaktaya eva vaktavyā ity akṛtasaṃbandhasyānabhidhānād avaśyaṃ tatra saṃbandhaḥ karaṇīyaḥ | sa ca na śa- T 288 a 1 kyate | tatsaṃbandhini karaṇāt tatrāpi kṛta eveti cet | uktam atra | saṃbandhe 'py ekatra kṛtād anyatrāpratītiḥ | na ca saṃbandho 'stīti | api ca |

tatkāriṇām atatkāribhedasāmye na kiṃ kṛtaḥ |

yām arthakriyām adhikṛtyāyam artheṣu śabdān niyuṅkte | tatkāriṇām arthānām anyebhyo bhedāt tatraiva caiṣām abhede kiṃ na śabdaḥ prayujyate |

tadvaddoṣasya sāmyāc ced astu jātir alaṃ parā || 95 ||

syād etat | anyavyāvṛtte 'pi śabdārthe vyāvṛttiviśiṣṭasya tadvato' bhidhānān na tadvatpakṣād viśeṣaḥ | ko hy atra viśeṣo vyāvṛttir

5 kasmāt....na niyujyate A: kasmān na.... niyujyate B || 7 The Tibetan translation of the sentence syād etad... kartum is gal te ṇdi sñam du bsal ba rnams ni mt'a' yas pai p'yir smras brjod par mi nus so sñam du sems na. Sense unchanged || 12 So all: saṃbandhe 'py ekatra missing in B || 17 The text on which the Tibetan translator based himself for the rendering of the passage yām arthakriyām.... śabdaḥ prayujyate, seems to have been different. The Sanskrit original corresponding to the words don byed ba gaṅ gi dbaṅ du byas nas don rnams gžan dag las t'a dad pai p'yir | de dag gi t'a dad pa k'o na la sgra ci ste mi sbyor was apparently yām arthakriyām adhikṛtyārthānām anyebhyo bhedāt teṣāṃ bhede kiṃ na śabdaḥ prayujyate | or somewhat like so ||

jātir vyāvṛttimān jātimān iti | astu nāma tadvaddoṣaḥ | jātir anyā mā bhūt | jātim api hy abhyupagacchatā 'vaśyaṃ bhāvā-
A 29 b 1 nāṃ bhedo 'bhyupaganta*vyaḥ | tadabhāve* tasyā apy abhāva-
B 12 a 1 prasaṅgāt | sa caikasmād bhedas tadanyeṣām abhedas tadviśiṣṭeṣv artheṣu pratipattir astu | sarvathā doṣaparihārasya kartum aśakyatvāt | arthāntarābhyupagame prayojanābhāvāt | tadarthasyānyena sādhanāt | tadabhyupagamasya cāvaśyaṃ bhāvitvāt | api ca |

tadanyaparihāreṇa pravarteteti ca dhvaniḥ |
ucyate tena tebhyo 'syāvyavacchede kathaṃ ca saḥ || 96 ||

śabdaṃ hy eṣa prayuñjāno 'rtheṣv aniṣṭaparihāreṇa pravarteteti ca prayuṅkte | tatrānyatra ca pravṛttyanujñāyāṃ tannāmagrahaṇavaiyarthyāt [1] pravṛttinivṛttyanujñāyāṃ caikacodanā'nādarād
T 288 b 1 avacanam eva syād anyavyāvṛttyanabhidhāne | tasmād avaśyaṃ śabdena vyavacchedaś codanīyaḥ | sa cābhinnas tadanyeṣv iti jātidharmo 'py asti | tan niyatābhyupagamaṃ niyatacodanaṃ jātyarthaprasādhanaṃ ca parityajyārthāntarakalpanaṃ kevalam anarthanirbandha eva | yathākalpanam asyāyogāt | na vai vyavacchedo na kriyate | pravṛttiviṣayaṃ tu kathayadbhir jātir uktā |

vyavacchedo 'sti ced asya nanv etāvat prayojanam |
śabdānām iti kiṃ tatra sāmānyenāpareṇa vaḥ || 97 ||

nanūktaṃ pravṛttiviṣayaḥ pradarśyate iti | uktam idam | ayu-
A 30 a 1 ktaṃ tūktaṃ | tathā hi na sā pravṛttiyogyeti nivedi*tam etat | taddvāreṇācodite pravṛttir api pratyuktā | tadvaccodane ca vyavadhānaṃ | jātitadvatoḥ pravṛttiviṣayatve vyāvṛttitadvantau kiṃ neṣyete | vyāvṛtter avastutvenāsādhanatvāc cet | tat tulyaṃ jāteḥ | tadvataḥ sādhanād adoṣa iti cet | tulyaṃ tad vyāvṛttimataḥ | avastugrāhī ca vyāvṛttivādināṃ śābdaḥ pratyayaḥ |

4 sa BK: sa eva A || 11 pravarteteti ca A: ca missing in B || 15 śabdena omitted by T || vyavacchedaś AT: anyavyavacchedaś BK || 18 anarthanirbandha KT: anarthanibandha A: anarthanibandhana B || 24 So all: taddvāreṇā codite vṛttir apy uktā B || tadvaccodane ca A: tadvaccodane 'pi B || 28 vyāvṛttivādinām AB: ltog pa smra ba rnams kyi ltar na T, i.e., vyāvṛttivādinām iva ||

sa vibhramavaśād akārake 'pi kārakādhyavasāyī pravartayati | vastusaṃvādas tu vastūtpattyā tatpratibandhe sati bhavati | anyathā naivāsti | vastūtpatter abhrāntir iti cet | na | atatpratibhāsinas tadadhyavasāyāt | maṇiprabhāyāṃ maṇibhrāntidarśanena vyabhicārāc ca | bhrānter avastusaṃvāda iti cet | na | T 289 a 1 yathoktenaiva vyabhicārāt | vitathapratibhāso hi bhrāntilakṣaṇam | tannāntarīyakatayā tu saṃvādo na pratibhāsāpekṣī | vastuni tu yathābhāvam arpitacetasaḥ pravṛttau grāhyasya sāmānyasyānarthakriyāyogyatvād apravṛttiḥ | anyatra ca pravṛttāv atiprasaṅgaḥ | tadvadgrahaṇe ca sāmānyavaiyarthyādayaḥ proktāḥ | jātigrahaṇe 'pi saṃbandhāc chliṣṭābhāsā buddhiḥ pravartayatīti cet | tadā na jātir na tadvān ekasyāpi svabhāvasthiter agrahaṇād iti paravāda evāśritaḥ syāt | evaṃ * tarhy anvayinaḥ A 30 b 1 kasyacid arthasyābhāvāt prakṛtibhinneṣv artheṣu tad evedam iti pratyabhijñānaṃ na syāt | naiṣa doṣaḥ | yasmāt |

jñānādyarthakriyāṃ tāṃ tāṃ dṛṣṭvā bhede 'pi kurvataḥ |
arthāṃs tadanyaviśleṣaviṣayair dhvanibhiḥ saha || 98 ||
saṃyojya pratyabhijñānaṃ kuryād apy anyadarśane |

uktam etat [1] bhede 'pi bhāvās tulyārthakriyākāriṇaś cakṣurādivad iti | tām ekāṃ jñānādikām arthakriyāṃ teṣu paśyato vastudharmatayaivānyebhyo bhidyamānā bhāvās tadvyāvṛttiviṣayadhvanisaṃsṛṣṭaṃ tad evedam iti svānubhavavāsanāprabodhena saṃsṛṣṭabhedaṃ mithyāpratyayaṃ janayanti | anyathā na bhedasaṃsargavatī buddhiḥ syāt | yathā daṇḍiṣu | na hi tatraikadaṇḍayoge 'py anyatra sa evāyam iti bhavati | kiṃ tarhi | tad iheti | T 289 b 1 na caivaṃ pratyabhijñānam | kiṃ tarhi | tad evedam iti | tan na tad ekam anekatra paśyato 'pi bhedasaṃsargavad yuktam | vi-

4 maṇiprabhāyām all: prabhāyām T || 10 atiprasaṅgaḥ A and may be K: atiprasaṅgāt BT || 12 svabhāvasthiter agrahaṇāt all: svabhāvasthitigrahaṇāt B || 19 tulyārthakriyākāriṇaś B: tulyārthakāriṇaś A and apparently T (don ḍra ba dag byed pa yin te) || 23 mithyāpratyayam AB and apparently K: mithyā is omitted by T, which gives pratyayam only || 25 tatraikadaṇḍayoge all: tatraiva daṇḍayoge B || iti bhavati A: bhavati missing in B ||

bhramabalāt tu tathā jñāne na virodhaḥ nimittābhāvād vibhramo 'yukta iti cet | ta eva bhāvās tadekārthakāriṇo' nubhavadvāreṇa prakṛtyā vibhramaphalāyā vikalpavāsanāyā hetutvān nimittam | marīcikādiṣv api hi jalādibhrāntes tāv evābhinnākāraparāma-
B 12b 1 rśapratyayani*mittānubhavajananau bhāvau kāraṇaṃ bhinnāv
A 31a 1 api | * na hi tatrānyad eva kiṃcit sāmānyam asti yat tathā pratīyeta | sattve vā sadarthagrāhiṇī buddhir bhrāntir na syāt | abhūtākārasamāropād bhrāntir iti cet | na tarhi sā tatsāmānyagrāhiṇī | yam eva khalv ākāram iyam āropayati sa evāsyā viṣaya iti | aviṣayīkṛtasyāśakyasamāropāt | ākārāntaravat | sa ca tatra nāstīty asāmānyaṃ | sati sāmānyagrahaṇe tadāropo nānyathā 'tiprasaṅgād iti cet | saty ekakāryakārigrahaṇa iti kiṃ neṣyate | avaśyaṃ cecchatāpi sāmānyaṃ vyaktīnām ekakāryajananaśaktir eṣṭavyā | tatas ta evānyebhyo bhidyamānās tādṛśaṃ pratyayaṃ janayantīti kim atra sāmānyena | yathābhāvam evāsaṃsṛṣṭabhedaṃ kiṃ na pratyetīti cet | aśaktir eṣā vikalpānām avidyāprabhavāt | na vai bāhyāpekṣā eva bhrāntayo bhavanti | kiṃ tu viplavād āntarād api keśādivibhramavat | avi-
T 290a 1 dyodbhavād viplavatve cakṣurvijñānādiṣv api prasaṅgaḥ | na | tasyā vikalpalakṣaṇatvāt | vikalpa eva hy avidyā | sā svabhā-

1 vibhramabalāt B: vibhramavaśāt A || 4 api hi A: hi missing in B || 5 °jananau AB: °janakau K || 10 viṣaya iti A: iti missing in B and in T || °samāropāt BT: °samāropatvāt A || 11 tadāropo all: tadākārāropo A || 16 pratyetīti cet A: pratyeti cet B || 17 avidyāprabhavāt: ma rig pai mt'us T. According to K, followed by the Tib. version, the word prabhava is here used in the sense of prabhāva (prabhāva eva prabhavaśabdenoktaḥ K) || 19 cakṣurvijñānādiṣv api prasaṅgaḥ ABK: mig la sogs pa la yaṅ t'al bar ạgyur ro že na (i.e., cakṣurādiṣv api prasaṅgaḥ) T || 20 In the division of the complex tasyāvikalpalakṣaṇatvāt I have followed the interpretation of K, according to whom tasyā is a feminine genitive to be referred to the precedent avidyā. Just the contrary is the interpretation given by the Tibetan translator, who took tasya for a masculine genitive and instead of vikalpalakṣaṇatvāt read avikalpalakṣaṇatvāt (de'i mts'an ñid ni rnam par rtog pa med pai p'yir ro). In this case tasya is to be intended in the sense of indriyajñānasya. From the point of view of the sense, these two interpretations are equally possible ||

venaiva viparyasyati | naivam indriyajñānāni vikalpakāni | na vā teṣv apy eṣa doṣo 'dvayānāṃ dvayanirbhāsād iti vakṣyāmaḥ | sarveṣāṃ viplave 'pi pramāṇatadābhāsavyavasthā ā āśrayaparāvṛtte*r arthakriyāyogyābhimatasaṃvādanāt | mithyātve 'pi A 31b 1 praśamānukūlatvān mātṛsaṃjñādivat | marīcikāyāṃ jalajñānasyānyasya ca bhinnabhāvotpatter vibhramasya cāviśeṣe 'py abhimatārthakriyāyogyāyogyotpatter arthasaṃvādetarau | ayogyāt katham utpattir iti cet | vikalpānām arthapratibandhaniyamābhāvāt | na hi vikalpā yathārtham eva jāyante | sati marīcikādarśane jalabhrāntir iti tadudbhavety ucyate na tu yathāsvabhāvam ajalavivekinārthena svabhāvānukārapratyarpaṇena jananāt | sā tu viśeṣalakṣaṇāpāṭavāt pratyayāpekṣiṇā svavāsanāprabodhena janyate | tasmād bhinnabhāvajanmano vikalpavibhramāt tad evedam iti pratyabhijñānaṃ na vyatiriktasya sāmānyasya darśanāt nāvyatiriktasya vyaktivad ananvayāt | api ca |

parasyāpi na sā buddhiḥ sāmānyād eva kevalāt || 99 ||

na hi paro 'py enāṃ buddhiṃ kevalasāmānyabhāvinīṃ vaktum arhati |

nityaṃ tanmātravijñāne vyaktyajñānaprasaṅgataḥ | T 290b 1

yadi hi nityam anayā buddhyā sāmānyam eva gṛhyeta apratītaiva vyaktiḥ syād anena jñānena |

tadā kadācit saṃbaddhasyāgṛhītasya tadvataḥ || 100 ||
tadvattāniścayo na syād vyavahāras tataḥ katham |

yadā sāmānya*grāhiṇo vijñānasya na bheda ālambanabhāveno- A 32a 1

1 naivam AK: na caivam B || 4 mithyātve 'pi A: mithyātve 'pi vā B || 6 bhinna° AK: vibhinna° B || 7 abhimatā° A: abhipretā° B and may be K || 10 marīcikādarśane BT: marīcikādidarśane A || 11 na tu yathāsvabhāvam B: na yathāsvabhāvam AK || 13 bhinnabhāvajanmano all: bhinnajanmano B || 14 So all: before tad evedam iti T adds ạk'rul pa las, as if the reading of the Tibetan translator was tad evam iti bhrāntyā pratyabhijñānam ||

payujyate [1] tadā na tau kadācid api śliṣṭau gṛhītāv itīdam asya sāmānyam ayam vā tadvān iti na syāt | tathā ca tatpratipattyā tadvati pratipattir na syād arthāntaravat |

ekavastusahāyāś ced vyaktayo jñānakāraṇam || 101 ||

syād etad bhavanti vyaktayas tasyālambanabhāvena kāraṇaṃ na tu kevalāḥ | yadā punar āsām ekaṃ sahakāry asti tadā tatsahitā gṛhyanta iti |

tad ekaṃ vastu kiṃ tāsāṃ nānātvaṃ samapohati |
nānātvāc caikavijñānahetutā tāsu neṣyate || 102 ||

kiṃ vai teṣāṃ bhedānāṃ tenaikena nānātvaṃ nirākriyate | nānātvaṃ hi teṣv ekavijñānākāraṇatve kāraṇam ucyate |

anekam api yady ekam apekṣyābhinnabuddhikṛt |

na brūmo ' nekam ekaṃ pratyayaṃ na janayati bhedād iti | na bhedo jananavirodhī | kiṃ tarhi | kaivalyam | tenaikena sahitā janayanty eva | evaṃ tarhi |

tābhir vināpi pratyekaṃ kriyamāṇāṃ dhiyaṃ prati || 103 ||
tenaikenāpi sāmarthyaṃ tāsāṃ nety agraho dhiyā |

katham idānīṃ vyaktīnāṃ tatra jñāne sāmarthyagatiḥ | pratyekaṃ tāsām abhāve 'pi tadbhāvāt | asati sāmānye 'bhāvād itaratha ca bhāvāt | naiṣa doṣaḥ | yathā nīlādiṣv ekāpāye 'pi cakṣurvijñānaṃ bhavatīti | na samūhe 'pi teṣām asāmarthyam |
T 291 a 1 A 32 b 1 tathehāpi pratyekam ekāpāye 'pi bhavatī*ti na sarvadā ' sāmarthyaṃ | viṣama upanyāsaḥ | tathā hi |

10 The Tibetan translation of the passage kiṃ vai....ucyate is gcig pu des de rnams kyi t'a sñad pa (read t'a dad pa) ñid sel tam | ci ste t'a dad pa ñid ni de dag la gcig gi rnam par šes pa mi bskyed pa ñid kyi rgyu yin par brjod do | Instead of ekavijñānākāraṇatve, as we read in A and K, B has ekajñānākāraṇatve. The form vijñāna for jñāna is confirmed also by the Tib. version (rnam par šes pa), which, on its side, renders akāraṇatve by mi bskyed pa ñid, i.e., anutpādane ||

nīlāder netravijñāne pṛthak sāmarthyadarśanāt || 104 ||
śaktisiddhiḥ samūhe 'pi naivaṃ vyakteḥ kathaṃcana |

nīlādīnāṃ hi cakṣurvijñāne pratyekam api sāmarthyaṃ * dṛṣṭam B 13a 1 iti samūhe 'pi śaktir aviruddhā | tathā na kadācid vyaktayaḥ sāmānyanirapekṣā anvayi vijñānaṃ janayanti | tasmād asamarthā eva vyaktayas tatreti na tena gṛhyeran |

tāsām anyatamāpekṣaṃ tac cec chaktaṃ na kevalam || 105 ||

athāpi syāt | na vemarahitaḥ kuvindaḥ paṭaṃ karoti pratyekam | vemābhāve 'pi kuvindaḥ karotīti na tata eva paṭotpattiḥ | tathā na kevalam ekaikavyaktyapāye vijñānotpattāv api sāmānyaṃ taddhetuḥ | kiṃ tarhi | vyaktīnām ekāṃ kāṃcid apekṣya vijñānam utpādayati | evaṃ sati |

tad ekam upakuryus tāḥ kathaṃ ekāṃ dhiyaṃ ca na |

bhinnānāṃ hy arthānām ekārthopakriyā virodhinīti sarvo 'yam ārambhaḥ | tāś ced vyaktayo bhinnā apy ekaṃ sāmānyam upakurvanti | kaḥ punar āsāṃ vijñānenāparādhaḥ kṛto yat tan nopakurvanti | kim antargaḍunā sāmānyenā | yathā 'sambhinnānām apy ekasāmānyopakaraṇaśaktiḥ | evaṃ tad evaikaṃ vijñānaṃ kurvantu | kiṃ ca |

kāryaś ca tāsāṃ prāpto 'sau jananaṃ yad upakriyā || 106 ||

na hy anatiśayam ātmānam asya pūrvavad bibhrataḥ * kaścid A 33a 1 upakārako nāma | atiprasaṅgāt | arthāntarajanane 'pi tasya T 291a 1 kiṃ tena | tasya tadāśrayatve 'nupakāriṇaḥ ko 'yam āśrayāśrayibhāvaḥ | atiprasaṅgo vā | upakāre 'pi tatraiva tatpratibandha iti kim anyas tatkaraṇāt tadupakārī | tadapekṣasyāśrayasya tadupayoge 'nupakāryatve keyam apekṣā nāma | tadutpattidharmā bhāvaḥ svabhāvapratibandhād apekṣate nāma | anādhe-

9 paṭotpattiḥ all: utpattiḥ B || 11 kiṃ tarhi | vyaktīnām AT: tāsāṃ vyaktīnām B || 17 kim A: kiṃ tenāsam B || 'sambhinnānām A: bhinnānām BT || 18 °pakaraṇaśaktiḥ A: °pakāraśaktiḥ B || 27 tadutpattidharmā B: tadutpattidharmabhāvaḥ AK: the Tib. version renders this expression by the words de las skye bai c'os can ni ||

yātiśayātmā parair apekṣate ceti vyāhatam etat | tasmād yaḥ kaścit kasyacit kvacit pratibandhaḥ sa sarvo janyatāyām evāntarbhavati | parabhāvotpādane tadanupakārāt | akiṃcitkarasya cānupakārāt | tasmād vyaktyupakṛtasya sāmānyasya vijñānajanane vyaktam asya tatkāryatānuyujyate | kevalasya sāmarthye 'pi vyaktīnāṃ kvacid apy atra sāmarthyāsiddheh agrāhyatvaṃ | samarthā vyaktayo vijñāne pratibhāsanād iti cet | katham asiddhopakārāṇāṃ pratibhāsa iti sa eva sāmānyābhyupagame cintyate | yasmān nānupakārako visayo ' tipra-
A 33 b 1 saṅgāt | nāviṣayasya vijñāne pratibhāsaḥ | * anupakārakasyāviṣayatve 'tītānāgatādīnām aviṣayatvam asatām upakārāsāmarthyād iti cet | bhavantu nāma tadviṣayāṇi nirviṣayāṇi | nirviṣayatve 'pi tadanukārī pratibhāsas tadrūpānubhavāhitavāsanotpatter ātmabhūta eva vijñānasya | bhāvābhāvānuvidhānāc ca sāmarthyaṃ na pratibhāsanāt | apratibhāsino 'pi vyaktivyatirekeṇa sāmānyasya bhāvāt | pratibhāsinām api keśādiviplavānām abhāvāt |

abhinnapratibhāsā dhīr na bhinneṣv iti cen matam |

na brūmo ' nekam ekakāryakṛn na bhavatīti | kiṃ tarhi | na bhinneṣv artheṣv arpitatadākārā buddhir abhinnapratibhāsinī syāt | na vai sāmānyagrāhiṇīṣu svalakṣaṇapratibhāsaḥ | tadabhāve 'pi tāsāṃ bhāvāt | ākārāntareṇa ca svajñāne pratibhāsanāt |

1 anādheyātiśayātmā parair apekṣate A (parair is, in this case, the subject of the preceding anādheyā°): anādheyātiśayātmā ca parair apekṣate B: K seems to have had before him anādheyātiśayātmāpekṣate ca parān, which reading is in close accordance with the Tib. gžan dag la ltos so || 2 kaścit kasyacit kvacit BK: kasyacit kaścit A || 5 The verb anuyujyate is not represented in the Tib. version || 6 sāmarthye 'pi vyaktīnām AT: tatsāmarthye vyaktīnām B || 11 'tītānāgatādīnam ABK: ạdas pa la sogs pa T, i.e., 'tītādīnām || 12 bhavantu nāma tadviṣayāṇi nirviṣayāṇi AK: bhavantu nāma tajjñānāni nirviṣayāṇi B. The Tibetan translator must have had before him the same reading as B: de dag gi šes pa rnams yul med du zad moṅ || 19 bhinneṣv artheṣu AKT (don t'a dad pa rnams la): bhinneṣu padārtheṣu B || 21 svajñāne ABK: the Tib. translator had apparently in his text svavijñāne, as is plain by his rendering this expression by raṅ gi rnam par šes pa la ||

anekākārāyogād ekasyātiprasaṅgāc ca | tasmān neyaṃ bhinnā-
rthagrāhiṇy abhinnā pratibhāti tadudbhavā | atatpratibhāsiny
apy adhyavasāyavibhramād vyavahārayati lokam | sa tu
tasyāṃ pratibhāsamāna ākāro nārtheṣv asti | anyatra bhedād a-
bhedinaḥ | sa cārūpaḥ | tam evaiṣā gṛhṇatī tathā viplavata ity
uktaṃ prāk | api ca | vastusāmānyavādino 'pi hi bhinnā eva vya-
ktayaḥ | kathaṃ tāsv abhinnākārā buddhir iti tulyaṃ codyam |
na tulyaṃ tatrābhinnasya sāmā*nyasya sadbhāvāt | nanu ta- A 34 a 1
tra tasyābhāsaḥ sato 'pi na lakṣyate | sā hi varṇasaṃsthānaprati-
bhāsavatī vibhāvyate | na cedṛśaṃ sāmānyam | na ca tato vya-
tiriktaḥ kaści*d abhinna ākāro ' sti | ākṛtisāmānyavādino 'pi viśe- B 13 b 1
ṣavat tasyāvyatirekād arthāntare ' vṛttir iti bhedān nābhinnapra-
tibhāso yujyate | athavāstu

pratibhāso dhiyāṃ bhinnaḥ samānā iti tadgrahāt || 107 ||

naiva tāsv abhinnaḥ pratibhāso ' sti samānā iti grahāt | na hy
ekasmin pratibhāse samānā iti yuktaṃ | kiṃ tarhi | tad eveti |
dvayasya grahaṇād adoṣa iti cet | tathāpi tad iheti syāt | na sa- T 292 b 1
mānā iti | tad eva tāsāṃ sāmyam iti cet | katham anyonyasya
sāmyam | tatsaṃbandhād iti cet | na | apratibaddhasya saṃba-
ndhāyogāt | atiprasaṅgāc ca |

kathaṃ tā bhinnadhīgrāhyāḥ samāś ced

1 The phrase anekākārāyogād ekasyātiprasaṅgāc ca has been rendered by the Tib. translator by the words gcig la rnam pa du ma mi ruṅ bai p'yir daṅ | ha caṅ t'al bar ḥgyur bai p'yir ro || 3 The words sa tu are not represented in the Tib. || 7 abhinnākārā AT: abhinnābhāsā B || 8 The phrase tatrābhinnasya sāmānyasya sadbhāvāt has been rendered by the Tib. translator by the words de la spyi t'a mi dad pa'i p'yir ro že na, which apparently represent a Sanskrit tatra sāmānyābhedāt || 9 sato 'pi AKT: tato'pi B || 10 According the division accepted in the Tib. version, after the words na cedṛśaṃ sāmānyam beginns the fourth chapter (bam pa bži pa) || 12 The Tibetan translator, instead of bhedān, must have had before him abhedān, as is plain by his rendering this word by t'a mi dad pai p'yir. The correct reading is no doubt bhedān || 18 sāmyam BKT (mts'uṅs pa): sāmānyam A || 21 samāś AK: samānāś B ||

nanu samānā iti grahaṇād evāsv abhinnapratibhāsaḥ | na vai taddarśane bhinnābhinnayoḥ pratibhāsanāt samānā iti pratītiḥ | kiṃ tarhi |

ekakāryatā
sādṛśyaṃ

na hi vayam arthajñāne dvāv ākārau paśyāmaḥ | apaśyantaś ca katham arthadvayakalpanenātmānam eva vipralabhāmahe | ekakāryās tu vyaktayaḥ kalpanāviṣayatām upayāntyas tathānayā vibhramān miśrīkriyanta ity anavadyam etat |

nanu dhīḥ kāryaṃ tāsāṃ sā ca vibhidyate || 108 ||

A 34 b 1 pratibhāvaṃ | tadvat tatpratibhāsino vijñānasyā*pi bhedāt | katham ekakāryāḥ | tad dhi tāsāṃ kāryaṃ tac ca bhidyate | yad apy udakāharaṇādikam ekaṃ ghaṭādikāryaṃ tad api pratidravyaṃ bhedād bhidyata eveti naikaṃ bhedānāṃ kāryam asti | naiṣa doṣaḥ | yasmāt |

ekapratyavamarśasya hetutvād dhīr abhedinī |
ekadhīhetubhāvena vyaktīnām apy abhinnatā || 109 ||

niveditam etad yathā na bhāvānāṃ svabhāvasaṃsargo' stīti | tatra saṃsṛṣṭākārā buddhir bhrāntir eva | tāṃ tu bhedinaḥ padārthāḥ krameṇa vikalpahetavo bhavanto janayanti svabhā-
T 293 a 1 vata iti ca | sa tv eṣām abhinno bheda ity ucyate | jñānādeḥ

1 grahaṇād eva A: grahaṇād B: the Tib. translator had perhaps in his text grahaṇadarśanād (gzuṅ ba mt'oṅ nas) || abhinnapratibhāsaḥ A: abhinnaḥ pratibhāsaḥ B and perhaps K || 7 Instead of °kalpanena the Tib. translator had before him °prakalpanena (rab tu brtags pas) || 8 upayāntyas B: upāntyas A || 12 bhidyate BK: vibhidyate A || 19 tatra BKT: tatra ca A || 21 The particle ca after iti is commented on by K with the words cakāro niveditam ity asyānukarṣaṇārthaḥ || The sentence sa tv eṣām .... atatkārisvabhāvavivekaḥ is rendered by the Tib. translator by the words ṅo bo ñid las t'a dad pa de byed pa ma yin pai ṅo bo ṇdi dag gi t'a dad pai de ni t'a mi dad pa žes bya ste | šes pa la sogs pa gcig ṇba' žig byed pai p'yir ro. Cf. K.'s commentary ||

kasyacid ekasya karaṇāt ' atatkārisvabhāvavivekaḥ | tad api pratidravyaṃ bhidyamānam api prakṛtyaikapratyavamarśasyābhedāvaskandino hetur bhavad abhinnaṃ khyāti | tathābhūtapratyavamarśahetor abhedāvabhāsino jñānāder arthasya hetutvād vyaktayo 'pi saṃsṛṣṭākāraṃ svabhāvabhedaparamārthaṃ svabhāvata ekaṃ pratyayaṃ janayantīty asakṛd uktam etat | tasmād ekakāryataiva bhāvānām abhedaḥ |

sā cātatkāryaviśleṣas

eva

tadanyasyānuvartinaḥ |

vastunaḥ

adṛṣṭeḥ pratiṣedhāc ca

na hi dṛśyaṃ vibhāgenāpratibhāsamānam astīty uktam etat ' sati vā kvacid anāśritaṃ kathaṃ jñānahetur iti | pratiṣedhasya ca vidhānāt tatkalpanā ' yukte*ti | tasmāt A 35 a 1

saṃketas

api

tadvidarthikaḥ || 110 |

eva yuktaḥ | yo 'yam anyonyaṃ viveko bhāvānāṃ tatpratītaya eva saṃketo 'pi kriyamāṇaḥ śobheta ' atatkārivivekena pravṛttyarthatayā | yadi hi na tatpratītyarthaḥ saṃketas tasya vyavahārakāle 'py asaṃsparśān nānyaparihāreṇa pravarteta | na hi sa teṣāṃ tebhyo vivekaḥ śabdena codita iti | sā ca śrutiḥ |

15 pratiṣedhasya ca BT: pratiṣedhasya A || 21 The words atatkārivivekena pravṛttyarthatayā form, according the MSS I have consulted, a verse, which is completed by the words śrutiḥ (cf. below, l. 24). The reasons why I have preferred to follow the Tib. version, which does not consider these words as a verse, have been expounded in the Introd., pp. XXXII-III || tasya BKT: tadā tasya A || 23 na hi sa teṣāṃ AT: na hi teṣāṃ B || śabdena codita BKT: śabdenācodita A ||

akāryakṛtitatkāritulyarūpāvabhāsinīm |
dhiyaṃ vastupṛthagbhāvamātrabījām anarthikām || 111 ||
janayanty apy atatkāriparihārāṅgabhāvataḥ |
vastubhedāśrayāc cārthe na visaṃvādikā matā || 112 ||
tato 'nyāpohaviṣayā tatkartrāśritabhāvataḥ |

ekasvabhāvarahiteṣv artheṣu tam adhyāropyotpadyamānāṃ mi- T 293 b 1 thyāpratibhāsitvād akāryakāriṇam api tatkāryakāriṇam ivādhyavasyantīṃ vastupṛthagbhāvamātrabījāṃ samānādhyavasāyāṃ mithyābuddhiṃ śrutir janayanty api tadanyaparihārāṅgabhāvāt paramārthatas tadvyatirekiṣu padārtheṣu na visaṃvādikety ucyate | tathā hi sa teṣu vyatireko bhūtaḥ | sarvathā 'vyatikramaṇīyatvāt | naiko vyatirikto 'vyatirikto vā sarvathā 'yogāt | tasya samāveśane vastuni dūrotsṛṣṭam eva vastu syāc chabdajñānā- B 14 a 1 bhyām | tadviṣayābhimatasya tasyābhā*vāt | anyasya ca vastudharmasya kasyacid asaṃsparśat | tata eva ca sā śrutir anyā- A 35 b 1 pohaviṣayety ucyate | * anyavyāvṛtteṣv artheṣu vyāvṛttibhedam upādāyāviśeṣeṇa niveśanāt | vyavahāre 'py anyaparihāreṇa pravartanāt |

avṛkṣavyatirekeṇa vṛkṣārthagrahaṇe dvayam || 113 ||
anyonyāśrayam ity ekagrahābhāve dvayāgrahaḥ |
saṃketāsaṃbhavas tasmād iti kecit pracakṣate || 114 ||

yady avṛkṣebhyo bhedo vṛkṣas tasyāvṛkṣagrahaṇam antareṇa tathā grahītum aśakyatvāt | avijñātavṛkṣeṇāvṛkṣasyāpi tadvyavacchedarūpasyāparijñānāt | buddhāv anārūḍhe' rthe na saṃketaḥ śakyata ity eke |

7 m i t h y ā p r a t i b h ā s i t v ā d AB: K had apparently in his text m i t h y ā v a b h ā s i t v ā d || t a t k ā r y a k ā r i ṇ a m A: k ā r y a k ā r i ṇ a m B, apparently followed by K: in the Tib. version these words are represented by d e b y e d p a , i.e., t a t k ā r i ṇ a m || 8 a d h y a v a s a n t ī m BK: a d h y a s y a n t ī m A || 9 The word b u d d h i m is not represented in the Tib. version || 12 The word e k o is not found in the Tib. version || 14 According to K c h a b d a j ñ ā n ā b h y ā m may be interpretated in two different ways, i.e., either as a h e t u of the previous sentence or as the subject of d ū r o t s ṛ ṣ ṭ a m (ś a b d a j ñ ā n ā b h y ā ṃ d ū r o t s ṛ ṣ ṭ a ṃ t y a k t a ṃ s y ā t) ||

teṣām avṛkṣāḥ saṃkete vyavacchinnā na vā

ya evam ekaṃ vastusāmānyam abhyupagamyetaretarāśrayam anyavyavacchedena saṃkete codayanti | teṣāṃ tatrāpi saṃketakaraṇe 'vṛkṣā vyavacchinnā na vā

yadi |

vyavacchinnāḥ kathaṃ jñātāḥ prāg vṛkṣagrahaṇād ṛte || 115 ||

na hi tadā pratipattā vṛkṣaṃ vetti nāvṛkṣaṃ tajjñānāyaiva tadarthitayopagamāt | so 'jānānaḥ katham avṛkṣavyavacchedaṃ pratipadyeta saṃkete | apratipattau cāparihṛtatadanyaniveśinaḥ śabdād T 294 a 1

anirākaraṇe teṣāṃ saṃkete vyavahāriṇām |
na syāt tatparihāreṇa pravṛttir vṛkṣabhedavat || 116 ||

na hi saṃkete parāvyavacchedena niveśitāc chabdād vyavahāre tatparihāreṇa pravṛttir yuktā | śiṃśapādibhedavat | athāpi syāt |

avi*dhāya niṣidhyānyat pradarśyaikaṃ puraḥ sthitam | A 36 a 1
vṛkṣo 'yam iti saṃketaḥ kriyate tat prapadyate || 117 ||
vyavahāre 'pi tenāyam adoṣa iti cet

na vai vastusatsāmānyavādinā kasyacid vyavacchedena kiṃcid vidhīyate | kiṃ tarhi | ekaṃ agrato vyavasthitaṃ vastu saṃdarśya vṛkṣo 'yam iti saṃketaḥ kriyate | saṃketakāle tathādṛṣṭam evāyaṃ arthaṃ tatsaṃbandhinaṃ vā vyavahāre 'pi pratipa-

6 vyavacchinnāḥ kathaṃ jñātāḥ prāg vṛkṣagrahaṇād ṛte AB. Of this verse, according to K, there is also another reading, which runs as follows vyavacchinnāḥ kathaṃ jñātā vṛkṣārthagrahaṇād ṛte. In this case the word prāg forms part of the commentary, and, according to the method of the miśrakavyākhyāna, is to be inserted after jñātā. The Tib. translation gal te rnam gcod šiṅ gi don | ḥdzin pa med na ji ltar šes | follows this last reading || 14 For the sake of clearness, the expression tatparihāreṇa has been rendered by the Tib. translator by žin ma yin pa yoṅs su spaṅs nas, i.e., avṛkṣaparihāreṇa || 15 avidhāya niṣidhyānyat ABK: K quotes another reading also, avidhāyāniṣidhyānyat, which is by him refuted. The Tib. version gal te gžan bkag mi bsgrub par confirms the accepted reading ||

dyata iti na samānaḥ prasaṅgaḥ | nāsamānaḥ | yasmāt tatrāpi |

taruḥ |
ayam apy ayam eveti prasaṅgo na nivartate || 118 ||

ekaṃ pradarśyāyam vṛkṣa ity api bruvāṇo 'yam apy ayam evety ubhayīṃ gatiṃ nātivartate | tayoś ca sa eva doṣaḥ | na doṣaḥ | dṛṣṭaviparītasya sujñānatvāt | ekaṃ hi kiṃcit paśyato 'nyatra tadākāravivekinīṃ buddhim anubhavatas tato 'nyad iti yathānubhavaṃ tadvivecano vaidharmyaniścaya utpadyate | sa hy ayam eva vṛkṣa iti pradarśya vyutpāditaḥ | yatraiva taṃ na
T 294 b 1 paśyati tam evāvṛkṣaṃ svayam eva pratipadyate | nedaṃ vyavacchedavādinaḥ saṃbhavati | ekatra dṛṣṭasya rūpasya kvacid
A 36 b 1 ananvayād darśanena pra*tipattau vyaktyantare 'pi na syāt tathā pratītiḥ | evaṃ tarhi tatrāpi tulyam etat | yasmāt |

ekapratyavamarśākhye jñāna ekatra hi sthitaḥ |
prapattā tadataddhetūn arthān vibhajate svayam || 119

niveditam etat prāg yathaite bhāvāḥ prakṛtibhedino 'pi jñānādikam ekaṃ kāryaṃ kecit kurvanti nānya iti | tān ayaṃ tatra svayam eva taddhetūn ataddhetūṃś ca vibhajya pratyeti | tasya |

tadbuddhivartino bhāvān bhāto hetutayā dhiyaḥ |
aheturūpavikalān ekarūpān iva svayam || 120 ||
bhedena pratipadyetety uktir bhede niyujyate |
taṃ tasyāḥ pratiyatī dhīr bhrāntyaikaṃ vastv ivekṣate || 121 ||

teṣāṃ prakṛtyaiva pratyayavaśāt tathābhūtavikalpakāraṇānām anvayāt taddraṣṭur buddhau viparivartamānān tajjñānahetutayā tadanyavyāvṛttyā cātathābhūtān api tathādhyavasitān avibhaktabāhyādhyātmikabhedān pratipattā pratipattim anusṛtyaite vṛkṣā iti svaparavikalpeṣv ekapratibhāsān ādarśya vikalpavijñāne vyavasthitas tadvijñānahetūn bhedena pratipadye-

1 na samānaḥ A: asamānaḥ B || 13 tulyam etat AKT: tulyam eva tat B || 16 jñānādikam AKT: vijñānādikam B || 26 tathādhyavasitān BKT (de lta bu ma yin na yaṅ de lta bur lhag par žen pa): tathābhūtādhyavasitān A || 28 bhedena all: abhedena B ||

tety uktim ataddhetubhyo bhede ni*yuṅkte | taṃ tasyāḥ pratipa- [B 14 b 1] dyamānā buddhir vikalpikā bhrā*ntivaśād evaikavastugrahiṇīva [A 37 a 1] pratibhāti | na punar ekaṃ vastu tatra dṛśyam asti yasya darśānādarśanābhyāṃ bhinnadarśane 'py eṣa vṛkṣāvṛkṣavibhāgaṃ kurvīta | tasya śākhādipratibhāsavibhāgena daṇḍavad daṇḍiny [T 295 a 1] agrahaṇāt | agṛhītasya cāparapravibhāgenānupalakṣaṇāt | ākṛter apy ekatra dṛṣṭāyā anyatra draṣṭum aśakyatvāt | tadatadvator vṛkṣāvṛkṣatve vyaktir ekaiva vṛkṣaḥ syāt | bhavatu nāma ghaṭādiśabdeṣv arthāntaravyavacchedaḥ | atha jñeyādipadeṣu katham | na hy ajñeyaṃ kiṃcid asti yato bhedaḥ syāt | tato bhedena viṣayīkaraṇa eva tasya jñeyatvāt | naiṣa doṣaḥ | yasmāt |

kvacin niveśanāyārthe vinivartya kutaścana |
buddheḥ prayujyate śabdas tadarthasyāvadhāraṇāt || 122 ||
vyartho 'nyathā prayogaḥ syāt taj jñeyādipadeṣv api |
vyavahāropanīteṣu vyavacchedyo 'sti kaścana || 123 ||

śabdaṃ hi prayuñjānaḥ sarvo 'nvayavyatirekau nātivartate | tasya pravṛttinivṛttyarthatvāt | yadi hy ayaṃ na kasyacit kutaścin nivartayet pravartayed vā buddhiṃ yathābhūtānujñānāt sarvavyavahāreṣu na kiṃcid vyāharet | vyāhārasyāvadhāraṇanāntarīyakatvāt | yathā ghaṭenodakam ānayeti | yadi ghaṭenāñjalinā vodakānayanaṃ yathākathaṃcid abhimataṃ syāt' udakam ānayety eva vaktavyaṃ syāt |' na ghaṭeneti |* tathā paṃśu- [A 37 b 1] nā vānyena vā yena kenacid ānītenārtha ānayety eva syād anākṣiptakaraṇakarmakam | evam ānayanam anyad vā yat kiṃcid anuṣṭhānam ananuṣṭhānaṃ vābhimataṃ tadā 'nayety api na [T 295 b 1] brūyāt | vyarthatvād vacanasya | tathā vyavahāropanītānāṃ jñeyā-

2 The words *taṃ tasyāḥ pratipadyamānā buddhir* have been rendered by the Tib. translator by *de las de rtogs pai blo*. This rendering is confirmed by K also, according to whom *tasyāḥ* is a feminine ablative, to which the word *śruteḥ* is to be understood || 19 The Tib. translator does not distinguish between the words *vyavahāra* and *vyāhāra*, by him undifferently rendered by *t'a sñad* || 23 *pāṃśunā* B, confirmed by the Tib. version *p'yag dar*: *cāmbunā* A ||

dipadānām api kenacid vyavacchedyena bhavitavyam | ananyāśaṅkāyāṃ prayogāyogāt | tatra hi yad eva mūḍhamater āśaṅkāsthānaṃ tad eva nivartyaṃ | anāśaṅkamāno vā kiṃ parasmād upadeśam apekṣate | aśrotṛsaṃskāraṃ ca bruvāṇaḥ kathaṃ nonmattaḥ | tatsaṃskārāyaiva śabdānāṃ kṛtasaṃketatvāt | avyavahāropanītaś ca naiva kaścit jñeyādiśabdo 'sti | vākyagatasya padasyārthacintanāt | kva punar ete śabdāḥ prayujyanta iti prayogaviṣayacintāyām anyāpoha ucyate | anirdiṣṭaprayogaṃ tu jñeyaśabdasya ko ' rtha iti praśne na kaścid arthaḥ | tataḥ kvacid apratipatteḥ | tathā ghaṭādiśabdānām api | yāpi kvacit prakaraṇe kevalaśabdaśravaṇāt pratipattir dṛṣṭaprayogānusāreṇa sākāṅkṣatvāt sā 'parisamāptatadarthā viplava eva ghaṭādiśabdeṣu | tādṛśo jñeyādiśabdeṣv api yathādarśanam asty eva | tasmāt sarva eva śabdaprayogaḥ kutaścid buddhiṃ nivartya kvacin niveśanārthaḥ | tatsāphalyāt |

A 38 a 1 niveśanaṃ* ca yo yasmād bhidyate vinivartya tam |
tadbhede bhidyamānānāṃ samānākārabhāsini || 124 ||
sa cāyam anyavyāvṛttyā gamyate tasya vastunaḥ |
kaścid bhāga iti prokto rūpaṃ nāsyāpi kiṃcana || 125 ||
T 296 a 1 tadgatāv eva śabdebhyo gamyate 'nyanivartanam |
na tatra gamyate kaścid viśiṣṭaḥ kenacit paraḥ || 126 ||
na cāpi śabdo dvayakṛd anyonyābhāva ity asau |
arūpo rūpavattvena darśanaṃ buddhiviplavaḥ || 127 ||

niveśyamāno 'py eṣa śabdo yasmād bhidyate taṃ vinivartya bhidyamānānāṃ bhede samānarūpapratibhāsiny ākṣiptatadanyavyāvṛttir niveśyata iti | sa evāyam arthāntaravyāvṛttyā tasya vastunaḥ kaścid bhāgo gamyate | śabdo 'rthāntaranivṛtti-

7 The word śābdāḥ is not represented in the Tib. version || 11 The word °śabda° is not found in the Tib. translation || The words sbyor ba mt'oṅ bai yul gyi rjes su ạbraṅ pas apparently represent a Skr. dṛṣṭaprayogaviṣayānusāreṇa, instead of the dṛṣṭaprayogānusāreṇa of the transmitted text || 14 nivartya A: vinivartya B || 19 Untraced quotation from Diṅnāga. Cf. below, p. 63, ll. 19 sgg. || 26 niveśyata iti A: niveśyate B || sa evāyam AT: sa eva cāyam B and may be K || 27 gamyate AB: gamyata iti T and perhaps K ||

viśiṣṭān eva bhāvān āhetyādinā nirdiṣṭaḥ | sa hi taṃ bhedaṃ kathayann arthāntaravyavacchedam ākṣipan eva vartate | ekagatabhedacodanāyās tadanyavyāvṛttyākṣepanāntarīyakatvāt | sa eva bhedas tadvyāvṛttyā gato bhāgas tadgates tadupādhitvāt tadviśiṣṭo gata ity ucyate | na punar arthāntaranivṛttir viśeṣaṇabhūtā keṣāṃcid arthānāṃ*yayā viśiṣṭāḥ śabdaiś codyante | da- B 15 a 1
ṇḍivat | dvayor hi bhidyamānayor bhedasyobhayagatatvād ekabhedābhidhāne 'pi nāntarīyakas tadanyākṣepo bhavatīti tayor na viśeṣaṇaviśeṣya*bhāvaḥ | ekabhedābhidhāne 'py anyavyā- A 38 b 1
vṛttigater anvayavyatirekacodanayā vyavahārāṅgatāṃ śabdānāṃ darśayaṃs tadvyāvṛttyā gamyate ' tadviśiṣṭo vety āha | ata eva ca śabdasya na dvau vyāpārau ' tadanyavyāvartanaṃ svārthābhidhānaṃ ca | svārthābhidhānād eva tadanyavyāvṛttigateḥ svārthasya bhedarūpatvāt | na hy anvayo 'vyatireko 'nanvayo T 296 b 1
vā vyatirekaḥ | ekānvayasya parihāryābhāve niṣphalacodanatvāt ' 'tathaikaparihārasya kvacit sthityabhāve | sa cāyaṃ bhedo 'rūpaḥ | rūpavattvena tv asya darśanaṃ kevalaṃ buddhiviplava eva |

1 The words arthāntaravyāvṛttyā tasya vastunaḥ kaścid bhāgo gamyate (cf. supra, p. 62, ll. 18–19) are a quotation from Diṅnāga, but neither Prof. Frauwallner nor I have succeded in finding them in the extant works of his. Possibly, as Prof. Frauwallner told me in a private communication, they are borrowed from the lost *Hetumukham*. The other quotation śabdo 'rthāntaraviśiṣṭān eva bhāvān āha is, it also, a quotation from Diṅnāga, which I have not found in his extant works. It is quoted in the *Viśālāmalavatī* (a commentary on the *Pramāṇasamuccayavṛttiḥ*), fol. 252 *b*–253 *a* (Derge Edition) also. Cf. *Pramayakamalamārtaṇḍa*, p. 436, ll. 15–16: diṅnāgena viśeṣaṇaviśeṣyabhāvasamarthanārthaṃ nīlotpalādiśabdā arthāntaranivṛttiviśiṣṭān arthān āhur ity uktam || 2 Instead of ākṣipan eva, which is the reading of A, B, and apparently of K, the Tib. translator must have had before him ākṣipann iva, as is plain by his rendering these words by ạp'en pa lta bur || vartate BK: pravartate A || 3 ekagatabheda° A: ekagatabhedasya B and may be K. Equally good || The word °ākṣepa°, which is found both in A and B, was apparently missing in the text K had before him, and is not represented in the Tib. version || 11 Cf. above, l. 1 || 13 svārthābhidhānād eva AKT: svārthābhidhānasya B ||

tenaivāparamārtho 'sāv anyathā na hi vastunaḥ |
vyāvṛttir vastu bhavati bhedo 'syāsmād itīraṇāt | 128 |

rūpaṃ hi paramārthaḥ | bhedaś ced rūpaṃ syāt | tadrūpaṃ vā syād atadrūpaṃ vā | tādrūpye tad eveti nānyas tato bhidyeta | na hi tasya rūpam anyasya syāt | na tad eva bhedasya rūpaṃ | rūpaṃ cānyad eva syāt | tataś ca bhāvas tasmād vyāvarteta | tato 'smāt tasya bheda iti na syāt | yat khalu yadbhedād vyāvartate | tad eva tad bhavatīti so 'sya bheda iti ca na syāt | na hy anyonyasya bhedo bhavati | saṃbandhābhāvāt | sati vā sa kāryakāraṇabhāva iti rūpaṃ tajjanitaṃ bheda ity aviśeṣāt |
A 39 a 1 sarvakāryāṇi svakāraṇānāṃ vyāvṛttayaḥ syuḥ |* rūpāntaratve ca bhedasya tato 'py asya bheda iti bhedopādhitvāt dravyāntaravan na bhedaḥ syāt | na hi bhedopādhir eva bhedo 'yam ata iti viśeṣanirdeśāt | tataś copādhyabhāve bhedasyaivābhāvaḥ syāt | tasmān na vyatiriktaḥ | tadanyagatyabhāvāc ca vastuno na para-
T 297 a 1 mārthaḥ | kathaṃ tarhy abhinnasya vastunaḥ śabdena codane tasyaivānyato 'pi bhedād anaṃśayaikabhedacodane sarvabhedagates tatra śabdapramāṇāntarāṇi vyarthāni na syuḥ | yasmāt |

ekārthaśleṣaviccheda eko vyāpriyate dhvaniḥ |
liṅgaṃ vā tatra vicchinnaṃ vācyaṃ vastu na kiṃcana || 129 ||
yasyābhidhānato vastusāmarthyād akhile gatiḥ |
bhaven nānāphalaḥ śabda ekādhāro bhavaty ataḥ || 130 ||

uktaṃ prāg yathā saṃsṛṣṭabāhyādhyātmikabhedā buddhiḥ svam evābhāsaṃ vyavahāraviṣāyam arthakriyāyogyam adhyavasāya sabdārtham upanayatīti | tatraiva ca te śabdās tais tair bhrāntikāraṇaiḥ saṃsṛṣṭarūpa ivābhāti yathāsaṃketaṃ vicchedāya vyāpriyante | na caikasādhyaṃ vyavacchedam anyaḥ karoti | sa-

6 rūpaṃ cānyad eva syāt AKT: rūpaṃ cāsau tato nyad eva syāt B || 9 bhavati AKT: bhavatīti B || 15 °bhāvāc ca vastuno B: °bhāvād vastuno AT || 24 evābhāsaṃ vyavahāraviṣayam AKT: evābhāvaṃ vyavahāram B || 25 upanayatīti | tatraiva ca AT: upanayatīti tatreti | tatraiva ca B || 27 vyavacchedam BKT: vicchedam A ||

ṃketapratiniyamāt | na ca vicchinnaṃ kiṃcid vastv ākṣipyate
yasyābhidhānād vastubalenākhile gatiḥ syāt | śabdānāṃ buddhi-
viplavaviṣayatvāt | tatra cāvastuni vastusāmarthyābhāvāt | ta-
thābhūtārthadarśanadvāreṇāyaṃ nānaikadharmabhedābhedapra-
tibhāsaviplavānusārī vyava*hāra iti tasya tatpratibandhe sati A 39 b 1
tadavyabhicāraḥ | tato vitathād apy ante tathābhūta eva vastuni
jñānasaṃvādāt | na punar bhinnākāragrāhiṇāṃ jñānaśabdānāṃ
ekavastuviṣayatvāt nānāphalaḥ śabda ekādhāro vyāghātāt | yathā-
varṇite tu buddhipratibhāsāśraye na doṣa iti |

vicchedaṃ sūcayan ekam apratikṣipya vartate |
yadānyaṃ tena sa vyāpta ekatvena ca bhāsate || 131 || T 297 b 1
sāmānādhikaraṇyaṃ syāt tadā buddhyanurodhataḥ |
vastudharmasya saṃsparśo vicchedakaraṇe dhvaneḥ || 132 ||
syāt satyaṃ sa hi tatreti naikavastvabhidhāyini |
buddhāv abhāsamānasya dṛśyasyābhāvaniścayāt || 133 ||

ity antaraślokāḥ |

tenānyāpohaviṣayāḥ proktāḥ sāmānyagocarāḥ |
śabdāś ca buddhayaś caiva vastuny eṣām asaṃbhavāt || 134 ||

yadi hi vidhi*rūpeṇa vastv eva śabdair vikalpair vāpi viṣayīkri- B 15 b 1
yeta[1] so 'yaṃ sarvārthasarvākārapratītiprasaṅgo 'sāmānādhi-
karaṇyādayaś ceti manyamānaḥ praṇetā nyāyaśāstrasyānyāpo-
haviṣayāv etau prāha | tathā hi |

ekatvād vasturūpasya bhinnarūpā matiḥ kutaḥ |
anvayavyatirekau vā naikasyaikārthagocarau || 135 ||

tad ekam anaṃśaṃ vastu katham bhinnākārābhir buddhibhir
viṣayīkriyate | ākārabhedāśrayatvāt bhedasya | tasya cābhedāt |
tadātmano 'pi sāmānyasya tadekayogakṣematvāt | tad ayam
anyonyā*rthaparihāreṇaikaviṣayayor vṛttyabhāvāt sāmānādhi- A 40 a 1

1 na ca AK: na tu B || 20 viṣayīkriyeta K: viṣayīkriyate AB || 26 viṣayīkriyate A: viṣayīkriyeta B. Equally good || 28 °viṣayayor vṛttyabhāvāt BT and may be K: °viṣayayoḥ śabdayor vṛttyabhāvāt A ||

karaṇyādir na syāt | na ca vastvātmana ekasya tatraiva vṛttir avṛttiś ca yuktā vyāghātāt | na cānyatrāvartamānaṃ sāmānyaṃ syāt | sāmānyasya vṛttir na viśeṣasyeti cet | na | bhedābhāvāt | tad dhy ekarūpaṃ sāmānyaṃ vā bhavet viśeṣo vā | na hy asati rūpabhede 'yaṃ pravibhāgo yuktaḥ sati vā 'vyatireko na syād ity uktam |
T 298 a 1 tad ayam avibhāgo 'nviyād vā na vā | na punar ananvayo 'nvayī ca | yo 'pi bhinnam eva sāmānyam āha | tasyāpi |

abhedavyavahārāś ca bhede syur anibandhanāḥ |

yathāsvaṃ śabdā bhinnam artham abhidadhānāḥ katham ekārthabuddhyāśrayāḥ syuḥ | arthāntarābhidhāyinaś cānākṣepakāḥ [1] nirākāṅkṣatvāt [1] kathaṃ viśeṣaṇaviśeṣyabhāvāśrayāḥ |

sarvatra bhāvād vyāvṛtter naite doṣāḥ prasaṅginaḥ || 136 |

yathā hy ekas tasmād bhinnas tathānyo 'pīti bhedasyāsāmānyadoṣo 'pi nāsti | pariśiṣṭābhāvas tu prāg evoktaḥ | api ca |

ekakāryeṣu bhedeṣu tatkāryaparicodane |
gauravāśaktivaiphalyād bhedākhyāyāḥ samā śrutiḥ || 137 ||
kṛtā vṛddhair atatkāryavyāvṛttivinibandhanā |
na bhāve sarvabhāvānāṃ svabhāvasya vyavasthiteḥ || 138 ||
yad rūpaṃ śābaleyasya bāhuleyasya nāsti tat |
atatkāryaparāvṛttir dvayor api ca vidyate || 139 ||
A 40 b 1 *arthābhedena ca vinā śabdābhedo na yujyate |
tasmāt tatkāryatāpīṣṭā 'tatkāryād eva bhinnatā || 140 ||
cakṣurādau yathā rūpavijñānaikaphale kvacit |
aviśeṣeṇa tatkāryacodanāsaṃbhave sati || 141 ||
sakṛt sarvapratītyarthaṃ kaścit sāṃketikīṃ śrutim |
kuryād ṛte 'pi tadrūpasāmānyād vyatirekiṇaḥ || 142 ||

1 ekasya tatra BKT: ekasyaikatra A || 4 ekarūpaṃ BK: ekaṃ rūpaṃ A || 6 The words 'nviyād vā na vā are not represented in the Tib. version || 7 ananvayo 'nvayī ca AKT: anvayo 'nanvayī ca B || 10 Instead of anākṣepakāḥ the text the Tib. translator had before him had anāpekṣakāḥ (ltos pa med pa) || 11 After °bhāvāśrayāḥ, A adds syuḥ in marg. ||

yo 'pi manyate katham abhinnam artham antareṇa bahuṣv ekā
śrutiḥ ꞌ teṣām asāmyāt ꞌ ekavṛtter anyatra pratya*yājananāt ꞌ
apratyāsattike ca pratyayotpāde 'tiprasaṅgāt ꞌ teṣu caika-
śabdaniveśanavaiphalyāt ꞌ ekārthaniyogābhāvāt ꞌ bhinnasva- T 298 b 1
bhāvānāṃ pṛthaṅ niyoge ca tathācoditānāṃ vibhāgāparijñānād
iti | tasyāpy ekam astīty eva lokena śabdo niveśanīyaḥ ꞌ tad
vaikam enāṃ śrutiṃ vastuśaktyaiva dhvanayatīti | nāsty etat |
kiṃ tarhi|kenacit prayojanena kecic chabdāḥ kvacin niveśyante |
tatra yady anekam ekatropayujyeta ꞌ tad avaśyaṃ tatra codanīya-
ṃ | tasya pṛthak pṛthak codane 'tigauravaṃ syāt | na cāsyāna-
nyasādhāraṇaṃ rūpaṃ śakyaṃ codayitum | nāpy asyāyāsāsya
kiṃcit sāphalyaṃ | kevalam anena tatra yogyās te 'rthāś codanī-
yāḥ | ta ekena vā śabdena codyeran bahubhir veti svātantryam
atra vaktuḥ | tad iyam ekā śrutir ba*huṣu vaktrabhiprāya- A 41 a 1
vaśāt pravartamānā nopālambham arhati | na ceyam aśakya-
pravartanā | icchādhīnatvāt | yadi hi na prayoktur icchā katham
iyam ekatrāpi pravarteta | icchāyāṃ vā ka enāṃ bahuṣv api
pratibandhuṃ samarthaḥ | prayojanābhavād evāpravartanam iti
cet | uktaṃ prayojanam | bhinneṣv ekasmāt pratītir atatprayo-
janabhedenety uktam | na punaḥ svabhāvasyaikatvāt | yathāsvaṃ
vyavasthitasvabhāvānām anyonyarūpāśleṣāt katham ekasvabhāva-
nimittaḥ śabdo bhinneṣu bhaved ity uktaṃ prāk | atatprayojana-
vyāvṛttis tu bhinnānām aviruddheti sa evārthābhedaḥ śabdābhe*- B 16 a 1 T 299 a 1
dasya kāraṇaṃ bhavatu | teneme tatprayojanā ity atatprayojane-
bhyo bhinnā evoktāḥ | na punar eṣām anyā tatkāryatā 'nyatrānyato
bhedāt | yathā cakṣūrūpālokamanaskāresv ātmendriyamano'rtha-

2 teṣām asāmyāt AT (de dag mi 'dra bai p'yir): teṣām asāmānyāt B and apparently K || 3 ca BK: vā A || 9 upayujyeta BK: upayujyate A || 17 pravarteta K: vartate A: pravarttate B || 19 uktam A: uktam atra B || bhinneṣu A: bhinneṣv api B || 20 atatprayojana° AKT: aprayojana° B || °bhedenety uktam AT: °bhedeneti B || 26 The Tib. rendering of the words anyatra 'nyato bhedāt, i.e., gžan las t'a dad pa ma rtogs pai p'yir ro, looks rather singular. It apparently corresponds to a Sanskrit anyato bhedāpratīter or something alike, which in this context is wholly meaningless ||

tatsaṃnikarṣeṣu vā rūpavijñānaikakāryeṣu tatkāryasāmānyacodanāsambhave kuto rūpavijñānam iti vyavahāralāghavārthaṃ kaścit sāṃketikīṃ śrutiṃ niveśayet yaro rūpavijñānahetuḥ śaso veti | api nāma sarveṣāṃ taddhetūnāṃ sakṛt pratītir yathā syād iti | na cātrānugāmi kiṃcid rūpam asti | kevalaṃ tadarthatayā A 41 b 1 te bhāvā 'tadarthebhyo bhinnā iti * bheda evaiṣām abhedaḥ | evaṃjātīyāś ca sarve samūhasaṃtānāvasthāviśeṣaśabdā ye samastāḥ kiṃcid ekaṃ kāryaṃ kurvanti teṣāṃ tatra viśeṣābhāvād apārthikā viśeṣacodaneti sakṛt sarveṣāṃ niyojanārtham ekam ayaṃ lokaḥ śabdaṃ teṣu niyuṅkte ghaṭa iti | te 'pi sajātīyād anyataś ca bhedāviśeṣe 'pi tatprayojanāṅgatayā tadanyebhyo bhidyanta ity abhedāt tato 'viśeṣeṇa pratīyante | tatra ghaṭasya rūpādaya ity api ghaṭasvabhāvā rūpādaya udakadhāraṇaviśeṣādikāryasamarthā iti yāvat | sāmānyakāryasādhanaprasiddhenātmanā rū- T 299 b 1 pādiśabdaiḥ prasiddhā viśiṣṭakāryasādhanākhyena viśeṣeṇa viśiṣṭās ta evam ucyante | na punar atrānyat kiṃcid yathāvarṇitalakṣaṇaṃ dravyam asti tasya tādṛśasyānupalambhāt | ekavacanam api tadekaśaktisūcanārthaṃ saṃketaparatantraṃ vā | tathā ye hetuphalaviśeṣabhūtāḥ kiṃcid ekaṃ sādhayanti sādhyante vā te 'pi sakṛt pratyayārthaṃ vrīhyādiśabdaiḥ kṛtasaṃketāḥ kathyanta iti pūrvavad vācyam | ye 'pi pṛthak samastā vā kvacid upayujyante [1] ta avasthāviśeṣavācibhiḥ sakṛd eva śabdaiḥ pratyayārthaṃ khyāpyante sanidarśanāḥ sapratighā veti tadanye- A 42 a 1 bhyo bhedasāmānyena | yathaikakāryās tatkāryaco*danāyāṃ tadanyabhedena ghaṭādiśabdaiḥ kṛtasamayāḥ | tathā kāraṇā-

3 yaro ABT: saro K || śaso T (where this passage is translated by the words ya nas rai bar ram | ša nas sai bar bya žes bya ba): śaro ABK || 10 teṣu niyuṅkte B: teṣu wanting in A. The text K had before him was perhaps teṣu prayuṅkte. The Tib. translation de dag la sbyod bar byed ro may represent as well a Skr. teṣu niyuṅkte or teṣu prayuṅkte || 15 prasiddhā AKT: siddhā B || viśeṣeṇa B: viśeṣaṇena A || 18 °sūcanārtham AK: sūcanārtho B || 20 pratyayārtham A: pratyāyanārtham B, and may be pratītyartham K: šes pa 'i don du T || 22 ta avasthā° BKT: te cāvasthā° A || sakṛd eva śabdaiḥ A: śabdaiḥ sakṛd eva B || 23 sapratighā veti B: sapratighāta iti A ||

pekṣayāpy aneka ekena vyavahārārtham eva | yathā sābaleyo bāhuleyaḥ prayatnānantarīyakaḥ śabdaḥ kṛtako veti | tathā tatkāryapratiṣedhenāpy acākṣuṣaḥ śabdo 'nityo 'nātma iti | tatkāraṇapratiṣedhenāpy asvāmikaḥ śūnya iti | evaṃ yathāyogam anyad api vācyam | śūnyānityādiśabdeṣu yathākalpanaṃ samīhitākāraṃ buddhāv āropya tadvyavacchedena vyapadeśaḥ kriyate | buddhisamīhā saṃdarśitavibhāgatvāt sarvasya śabdārthasya | apratipakṣadoṣopakṣepādayo durmativispanditānīty upekṣaṇīyāḥ | atha

ekavṛtter aneko 'pi yady ekaśrutimān bhavet |

na kevalam ekakāryās tadanyabhedāviśeṣad ekaśabdenocyante T 300 a 1
'pi tv ekavṛttyāpy aneka ekaśabdenocyeta | ko virodhaḥ syāt | uktam atra | tasyopalabhyābhimatasyānupalabdher abhāvāt | anupalabhyatāyāṃ vā taddarśanāśrayā vyapadeśapratyabhijñānādayo na bhaveyur ityādi | api ca |

vṛttir ādheyatā vyaktir iti tasmin na yujyate || 143 ||

yad etad ekam anekatra vartamānam ekāṃ śrutiṃ vartayati tasya keyaṃ vṛttiḥ | ādheyatā vā syāt | yathā kuṇḍe*badarāṇi A 42 b 1
vartanta iti | vyaktir vā tair abhivyakter | yady ādheyatā |

nityasyānupakāryatvān nādhāraḥ

nityaṃ hi sāmānyam iṣyate | anityatve 'parāparotpatter anekatvād bhedavad ekapratyayāyogāt | nityasya ca kiṃ kurvāṇa ādhāraḥ syāt | tasya tatra samavāyād ādhāra iti cet ko

2 śabdaḥ AT: omitted by B || 3 'nityo 'nātma iti A: 'nityo 'nātmā veti B: mi rtag pa daṅ bdag med pa žes bya ba daṅ T || 8 °kṣepādayo A: °kṣepādayo 'pi B || 12 aneka BK: anekam A || 13 Instead of abhāvāt, the reading of A, the Tib. translator seems to have had before him abhāvaḥ, which is also the reading of B and perhaps of K, who comments on upalabdhilakṣaṇaprāptasya vyaktivyatirekeṇānupalabdher abhāvaḥ sāmānyasyeti vākyārthaḥ | I have preferred the reading of A, which being the lectio difficilior, has perhaps more chance of being the original one || 17 yad etad ekam BKT: yad ekam A || anekatra all: anekam B || vartayati BK: janayati A ||

'yaṃ samavāyo nāma | apṛthaksiddhānām āśrayāśrayibhāvaḥ | tad evedam anupakārakasyāśrayatvaṃ na saṃbhāvayāmaḥ | atiprasaṅgabhayāt | tasmāt samavāyasaṃyogāv ekārthasamavāyādayo 'pi vastusaṃbandhāḥ kāryakāraṇabhāvān na vyatiricyante| parasparam anyato vānupakāriṇām apratibandhāt | apratibaddhasya cāsaṃbandhāt | yady apy ekārthasamavāyināṃ parasparam anupakāraḥ | tata ekasmād upakāreṇa bhāvyam | abhāve
B 16*b* 1 T 300*b* 1 yathoktadoṣaprasaṅ*gāt | ataḥ svopakāradvāreṇaiva param api buddhyā saṃghaṭayya khyāpyate | tasmāt tatrāpi kāryakāraṇabhāvakṛta eva pratibandhaḥ | tad ayam āśrayaḥ sāmānyasya svātmany anupakurvāṇo 'napekṣasyādhāra iti yācitakamaṇḍanam etat | kathaṃ tarhīdānīm ajanakaṃ kuṇḍaṃ badarāṇām ādhāraḥ |

pravisarpataḥ |
śaktis taddeśajananaṃ kuṇḍāder badarādiṣu || 144 ||

prakṛtyaiva guruṇo dravyasyāsamānadeśakāryotpādanadharma-
A 43 missing ṇaḥ samāna*deśakāryotpādanabhāva ādhārakṛtaḥ | tasmāt tatpūrvakṣaṇasahakāri kuṇḍaṃ tatraiva badarakāryaṃ janayad ādhāra ity ucyate | anyatheha kuṇḍe badarāṇīty api na syāt | na vai tadupakārakṛto 'yaṃ vyapadeśaḥ | kiṃ tarhi | saṃyogakṛtaḥ | kiṃ punaḥ sa tayor eva saṃyogaḥ | tābhyāṃ jananāt samavāyād vā | sa kim ekatraiva na samavaiti janyate vā | tasyāsāmarthyāt | tad asamarthaṃ pṛthak tat sahitam api tādṛśam evety anupakārakatvān na saṃyogena tadvat syāt | sahitasya tadanyopakārād viśeṣotpatteḥ sāmarthyam | ko 'yam ajanyajanakabhūtānām upakāraḥ | svarūpasya siddher akāryatvāt pararūpakri-

1 Before *āśrayāśrayibhāvaḥ* A adds the words *yo 'yam*, which are missing both in B and in the Tib. version || 3 *atiprasaṅgabhayāt* AT: *atiprasaṅgāt* B, and may be K || 6 Ex conject.: *apratibaddhasyāsaṃbandhāc ca* A: *apratibandhasya cāsaṃbandhāt* B and apparently K: *rag lus pa med pa yaṅ ḥbrel pa med pai p'yir ro* T || 8 *°dvāreṇaiva* B: *dvāreṇaivam* A: neither *eva* nor *evam* are represented in T || 10 The word *sāmānyasya* is not represented in the Tib. version || 22 *ekatraiva* KT (*gcig ñid la*): *atraiva* B || 24 In the Tib. version the word *sahitasya* is not found ||

yāyām api tatrānupakārāt | ubhayathā kārakasyākiṃcitkaratve-
nānupakārakatvād ity uktaprāyam | tasmāt sarva eva vastu-
saṃbandhā janakasyaivopayogaviśeṣavaśāt pravibhāgena kārya-
kāraṇabhāvād vyavasthāpyante | tad ayaṃ kuṇḍādīnām apy T 301 a 1
ādhārabhāvo badarādiṣu jananaśaktir eva

na saṃbhavati sāpy atra

na hy ayaṃ jananaviśeṣalakṣaṇa ādhārabhāvaḥ sāmānye sāmānyāśrayasya saṃbhavati | tasyājanyatvāt

tadabhāve 'py avasthiteḥ |

na sthitiḥ

athāpi syāt sthāpaka āśrayaḥ sāmānyasya tataḥ sthitihetutvād
ādhāro na jananād iti | tad ayuktam | tasya tadabhāve 'pi sthānāt |
patanadharmaṇāṃ hi bhāvānāṃ pātapratibandhād ajanako 'pi
sthāpako bhavet | atrāpi yadi kaścit pratibandhaṃ na paryanuyu-
ñjīta | sa hi pātapratibandho nārthāntaram eva yaḥ sthāpayitrā
kriyeta | arthāntaratve tatraivāsyopayoga iti kaḥ patataḥ prati-
bandhaḥ | pratibandhād apāte 'pi tulyaḥ paryanuyogo 'navasthā
vā | tasmāt pātābhāvaḥ pātapratibandhaḥ sa kathaṃ kenacit
kriyate | abhāvaṃ karotīti hi nābhāvo nāma kaścit kāryaḥ | ta-
sya kathaṃcit kāryarūpatve 'bhāvāyogāt | tasmād bhāvakriyā-
pratiṣedhanirdeśa eṣa bhāvaṃ na karotīti yāvat | tathā cāyaṃ na
kiṃcit karotīty akiṃcitkaraś ca kaḥ kasya sthāpako nāma | te-
nāyaṃ kenacid apratibaddha iti na kadācit tiṣṭhet | tasmāt pā-
tapratibandha ity api kṣaṇikānāṃ bhāvānāṃ upādānasamāna-
deśotpādanam ucyate | astu nāmājananaṃ pātināṃ tatpratiban-
dhaḥ | tatkaraṇād gatimato dravyasya kaścit sthāpako 'py astu |
sāmānyasyākriyasya kiṃlakṣaṇāṃ sthitiṃ kurvāṇaḥ sthāpakaḥ
syāt | sthitir hi tasya svarūpāpracyutir eva | sā ca nā*śrayāyattā T 301 b 1
nityatvāt | A 44 a 1

sāpy ayuktaiva bhedābhedavivecane || 145 ||

1 ubhayathā K: ubhayatā B || 2 uktaprāyam KT: uktādiprāyam B || 9 'py avasthiteḥ KT: vyavasthiteḥ B || 19 nābhāvo nāma kaścit K: nābhāvo nākamaścit B ||

astu nāmāśrayahetukā sthitiḥ sāmānyasya | sā sāmānyād anyā vā syād ananyā vā | sā anyā cet tām eva sa āśrayaḥ karoti | sā cāpratibaddhā sāmānya iti kim sāmānyasyāśrayeṇa | pratibandhe vā kaḥ pratibandha iti vācyam | sthitikaraṇaṃ cet tatrāpi tulyaḥ prasaṅgo 'navasthā ca | tata upakārānavadhāraṇād asyeyaṃ sthitir ity apratītiḥ | jananaṃ cet kim āśrayeṇāpekṣitenānupakāriṇā | apekṣeti hi tatpratibandhaḥ sa cānādheyaviśeṣasya sāmānyasyāyukta iti | kevalaṃ janayed iti | nāsty anyaḥ sthitihetuḥ | B 17 a 1 abhede vā sthiteḥ sāmānyāt svarūpa*m eva tat tasya | tac ca nityam astīti | na sthitir asya kenacit kriyate | tasmān na sāmānyasyādhāro 'sti | tan nādheyatāsya vṛttiḥ | atha punaḥ sato 'pi sāmānyasyāvyaktasya vyaktyā jñānakāraṇatvāt tadvyaktis tatra vṛttiḥ syāt | na yuktam evaṃ bhavitum | yasmāt |

vijñānotpattiyogyatvāyātmany anyānurodhi yat |
tad vyaṅgyaṃ yogyatāyāś ca kāraṇam kārakaṃ ma-
[tam || 146 ||
prāg evāsya ca yogyatve tadapekṣā na yujyate |
sāmānyasyāvikāryasya tat sāmānyavataḥ kutaḥ || 147 ||

na khalu vai kārakād vyañjakasya kaścid bhedaḥ | svaviṣayavij- A 44 b 1 ñā*notpādanasamartham aparaṃ sajātīyopādānāpekṣam anapekṣaṃ vā janayan bhāvam eva vyañjaka ucyate | paratra tu jñā- T 302 a 1 najananaśaktir anākṣiptā janyasyeti jananamātreṇa kārakatvam | yo hi yato vijñānotpāda*nayogyatāṃ pratilabhate sa cen na tasya janyaḥ syāt | sāsya svabhāvabhūtā yogyatā prāg evāstīti na vijñānajanane tam apekṣeta | parabhūtāyāṃ cāsyāṃ saiva tato bhavatīti sthitivat prasaṅgaḥ | tasmād vyañjako na taṃ karoti nāpy anyam ity akiṃcitkaraś cāpekṣyata iti vyāha-

1 sāmānyasya AT: omitted in B || 2 sā A: wanting in B and T || 3 sāmānyasyāśrayeṇa B: sāmānyāśrayeṇa A || 7 °pekṣitenānupakāriṇā A: °nupakāriṇāpekṣitena B || 11 sāmānyasyādhāro 'sti BT: sāmānyasyāvikāryasyādhāro' sti A || 12 jñanakāraṇatvāt AT: jñānākāraṇatvāt BK || 17 na yujyate AKT: °nuyujyate B || 21 janayan AK: janayad B || 26 iti sthitivat prasaṅgaḥ AKT: sthitiprasaṅgaḥ B ||

tam etat | nanv ajanakā api kāryatvād dhūmādayo vyañjakāḥ | satyaṃ vyañjakā na tu dhūmam apekṣyāgnir ātmani jñānaṃ janayati | tathābhūtasyāgneḥ sākṣād ajanakatvāt | kevalam upādānabalenaiva tatra jñānam utpadyate na viṣayabalena asaty api tasmin bhāvāt paramparayā liṅgānusāreṇa | nāpi sāmānya-lakṣaṇāvabhāsināṃ pratyayānāṃ saṃnihitaviṣayatā | viṣaya-balenotpattir veti niveditam etat | nivedayiṣyate ca | tasmād ye viṣayāḥ sākṣād upayogena vijñānaṃ janayantas tatra param apekṣante | te 'vaśyaṃ tata ātmānaṃ pratilabhante | na cāyam ātmapratilambhaḥ sāmānyasya nityasya kutaścit saṃbhavati | tasmān na tat kenacit vyaṅgyam | na vai yogyatāpratilambhaṃ sāmānya*sya vyaktiṃ brūmaḥ | kiṃ tarhi | svāśrayasamavāyam | A 45 a 1 svāśrayasamavetaṃ hi tad ātmany anyatra vā vijñānahetur iti | uktam atrājanyajanakayoḥ ko 'yam āśrayāśrayibhāvalakṣaṇaḥ samavāya iti | svāśrayasamavāyāpekṣo vijñānahetus tena janya T 302 b 1 eva syāt | taddhetoḥ svabhāvasya prāgabhāvāt paścāc ca tato bhāvāt | nityaṃ tatsvabhāvasadbhāve prāg api samavāyād vi-jñānodayaprasaṅgāt | na vai vyaktiḥ sāmānyasya saṃskārād vyañjikā | kiṃ tarhi | tadgrāhiṇa indriyasya | so 'pi |

añjanāder iva vyakteḥ saṃskāro nendriyasya ca |
pratipatter abhinnatvāt tadbhāvābhāvakālayoḥ || 148 ||

saṃskṛtam añjanādibhir indriyaṃ pratipattau kiṃcid atiśayam āsādayati | spaṣṭāspaṣṭabhedāt | atatkāriṇaś cātatsaṃskārakat-vāt | naivaṃ vyakter indriyasya kaścit saṃskāras tadbhāvābhāva-

3 In the Tib. version the phrase *na tu dhūmam apekṣyāgnir ātmani jñānaṃ janayati* is rendered by the words *du ba la ltos nas mes ni rnam par šes pa skyed par byed pa ma yin te*, which represent a Skr. *na tu dhūmam apekṣyāgnir vijñānaṃ janayati*. The reading I have myself accepted is confirmed both by the MSS and by K || 4 *eva* A: *eva hi* B || 5 *bhāvāt* BKT: omitted by A || 11 *tasmān na tat kenacit vyaṅgyam* BKT (*dei p'yir de ni ci nas kyaṅ gsal bar bya ba ma yin no*): *tasmān na kenacit kiṃcid vyaṅgyam* A || 14 *atrājanyajanakayoḥ* AB: *atra janyajanakayoḥ* T || 15 *svāśraya°* BKT: *āśraya°* A || 16 *ca* AT: omitted by B || 24 *kaścit* AT: *kasyacit* B ||

kālayoḥ pratipattiṃ praty aviśeṣāt | viṣayasaṃskāras tv indriyāviśeṣe 'pi tadviśeṣādhānād upakārī syāt | nendriyasaṃskāraḥ | prāg adṛśye darśanaśaktyādhānāt upakāraka iti cet | so 'tīndriyam arthaṃ darśayan kathaṃ na pratipatter bhedakaḥ | ekapratiniyame ca sāmānyāntarasya darśako na syāt | vyaktyā cendriyasaṃskārāt taddarśane tadvyaṅgyeṣu sāmānyeṣu kadācit aniścayo
A 45 b 1 na syād ekaniścayo vā * | tasyā avibhāgāyās teṣu viśeṣābhāvāt | vyakter yadīndriyasaṃskāro yadi nendriyasaṃskāraḥ sāmānyasya vijñānajananasvabhāva iti svabhāvād apracyuter anapekṣyai-
T 303 a 1 vendriyasaṃskāram vijñānaṃ janayet | saṃskṛte*ndriyasahakāritvāt kevalam asamartham iti cet | ko 'yam anādheyātiśayasya sahakārārthaḥ | anityā hi bhāvāḥ sahakāriṇo viśiṣṭātmalābhāt
B 17 b 1 tam apekṣeran | yo hy eṣāṃ janaka ātmā sa tadai*va tato bhavatīti janyataivaiṣāṃ parasparato 'pekṣā | sāmānyaṃ punar anāsādya paraṃ nityaṃ tatsvabhāvaṃ kim itīndriyam apekṣate | na hi tasya kevalasya yo na tatsvabhāvaḥ sa punaḥ kathaṃcid bhāvī vyakter indriyasaṃskāraḥ | tatsahakāri sāmānyaṃ vijñānahetur ity api ¹ pāramparyeṇa vyakteḥ kāryam eva sāmānyam uktaṃ syāt | api ca |

vyañjakasya ca jātīnāṃ jātimattā yadīṣyate |
prāpto gotvādinā tadvān pradīpādiḥ prakāśakaḥ || 149 ||

yo hi yadviṣayavijñānahetuḥ sa tasya vyañjakaḥ | vijñānahetutvaṃ gotvādiṣu pradīpāder apy asti | tejaḥsaṃskārāpekṣiṇaḥ cakṣuṣo 'rthapratipatteḥ | tataḥ pradīpādayo gotvādinā tadvantaḥ

2 According to the division accepted in the Tib. version, after the words nendriyasaṃskāraḥ beginns the fifth chapter (bam po lṅa pa) || 7 The word indriya is not represented in the Tib. version || 8 yadi nendriyasaṃskāraḥ BT: yadenendriyasaṃskāraḥ A || 10 svabhāvād apracyuter anapekṣya KT: svabhāvād apracyutena napekṣya A: svabhāvād acyuter anapekṣya B || 11 kevalam asamartham BT: kevalam asartham A || 16 tatsvabhāvaḥ BT: svabhāvaḥ A || 22 The text the Tib. translator seems to have had before him is yo hi yasya vijñānahetuḥ, as is plain by his rendering these words by gaṅ žig rnam par šes pai rgyu gaṅ yin pa, etc. || vyañjakaḥ BT: vyañjako mataḥ A. Equally good || 24 tataḥ B and apparently K: tat A ||

syuḥ | na hi vyakter api jñānahetutāṃ muktvā 'nyā kācid asty abhivyaktiḥ sāmānyasya svabhāvātiśayasyādhātum aśakyatvā*t | A 46 a 1 samavāyo 'bhivyaktir iti cet | uktottaram etat | tasya samavāyāyogād iti | samavāyamātraṃ hi vyaktyā sahāsya jātaṃ nānyaḥ kaścid viśeṣa iti | pūrvavat paścād api na jñānahetuḥ syāt | samavāyād eva jñānahetutve svāśrayasamavāyinām anyeṣām api dṛśyatāpattiḥ | tasmāj jñānahetutaiva vyañjakatvaṃ | tac ca tulyaṃ pradīpādāv iti sa eva prasaṅgaḥ | tan nādheyatā na vyak- T 303 b 1 tir vṛttiḥ sāmānyasyeti | avṛtter nānekatra jñānahetuḥ | ata eva |

vyakter anyāthavānanyā yeṣāṃ jātis tu vidyate |
teṣāṃ vyaktiṣv apūrvāsu kathaṃ sāmānyabuddhayaḥ || 150 ||

vidyata evety avadhāraṇārthas tuśabdaḥ | vidyamāno hi padārthaḥ svasāmarthyenānyatra buddhiṃ janayan svarūpānukāriṇīṃ tatsaṃbandham apekṣate | anyathātiprasaṅgāt | sa ca sāmānyasya satas tattvānyattvapakṣayor na saṃbhavati |

ekatra dṛṣṭasyānyatra darśanāsaṃbhavāt

sā hi buddhir ekabhāvinī vyaktyantaram evam āskanded bhūtagrāhiṇī yadi tatra dṛṣṭaṃ kiṃcid anyatra paśyet | tac ca

satah |
ananyatve 'nvayābhāvād anyatve 'py anapāśrayāt || 151 ||

na saṃbhavati | svabhāvo hi svabhāvān na tattvam anyatvaṃ vā laṅghayati | rūpasyātadbhūtasyānyatvāvyatikramāt | idam eva khalu rūpasyānyatvaṃ yan na tad ākārāntaravad aviśeṣāt | tac cet sāmā*nyasya rūpam ananyat tad eva tad bhavati | atattve A 46 b 1 vastvantaravad anyatvaprasaṅgāt | na caikavyaktyātmano vyaktyantarānvāveśo 'vyaktyantaratvaprasaṅgāt | tato nāvyatirekiṇaḥ sāmānyād anvayinī buddhiḥ syāt | nāpi vyatirekiṇas tasya

6 jñānahetutve AKT: vijñānahetutve B || 9 The word anekatra, found both in the MSS and in K, is not represented in the Tib. version || 15 saṃbhavati AK: saṃbhavatīti B: yod pa ma yin te T || 21 svabhāvān AKT: bhāvān B || 22 laṅghayati AK: laṅghayet B ||

kvacid anāśrayād anyasyāpi vyaṅgyavyañjakabhāvādeḥ saṃ-
bandhasya kenacid anupakāryasyāpratibandhenābhāvāt | asaṃ-
bandhāc ca jñānotpattāv api prasaṅgāt | tad ayam ekavastu-
T 304 a 1 darśanenaikavṛtteḥ pratyayasyānyatra vṛttim icchaṃs tattvānya-
ttve nātikrāmatīty ayuktam etat | tasmād iyam artheṣv ekarūpā
pratītir vikalpavāsanāsamutthitā bhrāntir eva | bhāvabhedo vā-
sanāprakṛtiś ca tasyāśraya iti nirloṭhitam etat | kathaṃ tarhī-
dānīṃ pradhāneśvarādikāryaśabdā bhāveṣv atadbhūtabhedeṣv
abhedena vartante | te 'pi yathāsaṃketāhitavāsanopaskṛtatvād
vijñānasaṃtateḥ sarvārthadarśaneṣv anapekṣyāpi tadbhedaṃ ta-
thādhyavasāyād atathābhūtakalpitavyavacchedena vikalpavi-
jñānapratibhāsiny artha upādānabalaprabhavavikalpasamutthitāḥ
pravartante | na hi teṣv atathābhūteṣu kiṃcid vyatiriktam avya-
tiriktaṃ vā sāmānyam asti | tathābhāvakalpanayā tu tadanya-
bhedaḥ pratipattrabhiprāyavaśāt syāt | tadabhiprāyād eva sā-
A 47 a 1, B 18 a 1 mānyaṃ kiṃ neti cet | tenāvaśyaṃ hi ta*tra bhedo nāntarīyaka*
tvād eṣṭavyaḥ | sa eva sāmānyakārye paryāpta iti niḥprayojanā
sāmānyakalpanā | yadi satsv asatsu vā bhāveṣu sāmānyabuddhir
neyam arthavatī kevalaṃ viplava eveti nāsmākam asyā viṣaya-
nirūpaṇaṃ prati kaścid ādaraḥ kvacid avisaṃvādo 'syā vastuni
kāryakāraṇabhāvapratibandhān na tathābhūtagrāhyasamāveśāt
pratyakṣavad atathābhāve 'pi bhāvād iti nivedayiṣyāmo nivedi-
taṃ ca|bhedaviṣayatvaṃ punar asyā bahulaṃ bhinnapadārtha-
T 304 b 1 darśanabalena teṣu bhāvādhyavasāyāt | tathā bhāvakalpanāyām
evāparatra bhāvāt | api cāyaṃ sāmānyam arthāntaraṃ kalpa-

1 anāśrayād AK: anāśrayaṇād B || 3 api prasaṅgāt AT: atiprasaṅgāt B || 5 °krāmatīty ayuktam etat KT: °krāmaty ayuktam etat A: °krāmatīty uktam etat B || 7 The rare word nirloṭhitam has been rendered in the Tib. version by the words dpyad zin to, which correspond to a Skr. nirṇītam || 9 vartante BK: pravartante A || 10 yathāsaṃketāhitavāsanopaskṛtatvād vijñānasaṃtateḥ AK: yathāsaṃketavāsanopaskṛtatvāc cittasaṃtateḥ B. In the Tib. version of these words, brda ji lta ba bžin du rgyud bag c'ags kyis legs par byas pa ñid kyi p'yir ro, neither āhita nor vijñāna (or citta) are represented || 13 atathābhūteṣu AK: tathā 'satsu B || 14 avyatiriktam A: omitted by B ||

yan svāśrayamātragataṃ vā kalpayet [1] sarvagataṃ vākāśādivat | tatra yadi svāśrayamātragataṃ ghaṭatvādiśūnyeṣu pradeśeṣu ghaṭādyutpattau kathaṃ teṣu bhinnadeśadravyavartinaḥ sāmānyasya saṃbhavaḥ | yasmāt tat pūrvadravyād utpitsu dravyaṃ

na yāti

niṣkriyatvopagamāt | na hy anyadravyavṛtter bhāvasya tato 'vicalato bhinnadeśena bhāvena tadubhayāntarālāvyāpino yogo yuktaḥ | prāk sa

na ca tatrāsīd asti paścān

na ca tatrotpanno na kutaścid āyāta iti ka imaṃ vyāghātabhāram udvoḍhuṃ samartho 'nyatra jāḍyāt | api ca

na cāṃśavat |

jahāti pūrvaṃ nādhāram

utpitsudeśād bhinnadeśam | tayoś ca vartata iti |

aho vyasanasa*ṃtatiḥ || 152 || A 47b 1

bhinnadeśayor hi bhāvayoḥ saṃbandho dvidhā bhavet | nānāvayavātmatayānyonyābhyām avayavābhyāṃ tatsaṃbandhād ālokarajjuvaṃśadaṇḍādivat | na hi sāvayavatvam antareṇa bhinnadeśābhyāṃ yugapat kasyacid yogo yuktaḥ | tasya dvitīyātmābhāvāt | ekātmanaś ca tatpradeśavartisaṃbandhirūpatvāt | anyathā tatsaṃbandhāyogāt | ekasyādheyasya tatra sthānaṃ tadaiva tatra tenaivātmanā 'sthānam iti tatsthitāsthitātmanor ekasya

1 vā A: omitted by B || 6 anyadravyavṛtter AK: anyavṛtter B, followed by the Tib. translator, who renders this expression by the words gžan na gnas pai, etc. || 17 The Tib. translation is here not quite literal. The expression nānāvayavātmatayā has been not rendered and instead of it we read the words yan lag du mai bdag ñid can nam | gcig gi bdag ñid can, which represent a Skr. nānāvayavātmakam ekātmakaṃ vā || 18 The Tib. translator must have had before him ālokarajjuvaṃśavat only || 22 tatra sthānaṃ tadaiva tatra A: tatra sthānaṃ tatra tadaiva B. Instead of tatra, found both in the MSS and in K, the Tib. translator read apparently yatra (gaṅ la) ||

virodhād ayuktam etat | sarvatra sarvadā sarvākārasthitātmeti
T 305 a 1 cet | tatsvabhāvadarśanāśrayaḥ pratyayaḥ sarvatra sarvākāraḥ
syāt | tathā ca gām apy aśva iti pratīyāt | aśvasthitātmanā dravyatvena sambandhāt ¹ tatsvabhāvapratipattyā ca tathā niścayāt ¹ tasya caikasyādṛṣṭākārāntarābhāvāt | tasmān nānavayavam anekadeśe yugapad ādhīyate | pūrvādhāratyāge tu bhinnadeśe 'pi varteta | sa ca nābhimataḥ |

anyatra vartamānasya tato 'nyasthānajanmani |
svasmād acalataḥ sthānād vṛttir ity atiyuktimat || 153 ||
yatrāsau vartate bhāvas tena saṃbadhyate 'pi na |
taddeśinaṃ ca vyāpnoti kim apy etan mahādbhutam || 154 ||

ity antaraślokau | yasya tu sarvagataṃ sāmānyaṃ tasyāpi

vyaktaivaikatra sā vyaktyā 'bhedāt sarvatragā yadi |
A 48 a 1 jātir * dṛśyeta sarvatra

na jāter nityāyāḥ kācid vyaktir iti niṣiddham etat | tasmān nityam anapekṣitaparopaskārā dṛśyeta vā na vā kadācit tasmin svabhāve vyavasthānāt | svabhāvāntarasya kutaścid anutpatteḥ | abhyupagamyāpi vyaktiṃ vyāpiny ekatra vyaktyā bhedābhāvād vyaktaiva sarvatreti vyaktiśūnyeṣv api pradeśeṣu dṛśyeta |

na ca sā vyaktyapekṣiṇī || 155 ||

yadi hi vyaktyapekṣiṇī syāt |

vyañjakāpratipattau hi na vyaṅgyaṃ saṃpratīyate |
viparyayaḥ punaḥ kasmād iṣṭaḥ sāmānyatadvatoḥ || 156 ||

yo 'pi hi svāśrayendriyasaṃyogāpekṣapratipattikaṃ sāmānyam āśrayaśūnyeṣu pradeśeṣu na dṛśyata iti pratisamādadhīta tasyāpy
T 305 b 1 asty evāśrayendriyasaṃyoga upakāraka iti tatas taddarśī ya-
B 18 b 1 thāsthitāṃ paśyet | na hi tasyāṃ dṛśyamānāyām adṛṣṭaṃ ta*-

8 anyatra AK: anyasya B || 16 °paropaskārā AKT: °paropakārā B || 19 Instead of dṛśyeta we read in the Tib. version na dṛśyeta. The addition of the negation is probably due to a clerical error || 27 adṛṣṭam AT: rūpam adṛṣṭam B ||

dīyaṃ yuktam | vyaktivyaṅgyatvāt sāmānyasya vyañjakarahiteṣu pradeśeṣv adarśanam ity api mithyā | tathābhūtasya vyaṅgyavyañjakabhāvasya tatrābhāvat | svapratipattyāparapratipattihetur hi vyañjakaḥ pradīpādiḥ svarūpaśūnye deśe svavyaṅgyaṃ na darśayati | naivaṃ vyaktir viparyayāt | kathaṃ hi sā vyañjikā ca syāt sāmānyasya | tatpratipattidvāreṇa ca dṛśyā syāt | vyaṅgyā ca saivaṃ prasajyate pradīpaghaṭavat | kathaṃcit tatpratipattim antareṇādṛśyarūpatvāt | api cāne*na kim asaṃbhavad abhisamī- A 48 b 1 kṣyaivaṃ bahvāyāsaḥ sāmānyavāda āśritaḥ | parasparato bhedād vyatirekiṇīṣu vyaktiṣv anvayinaḥ pratyayasyāyogāt | katham idānīm

pācakādiṣv abhinnena vināpy arthena vācakaḥ |

pācakapāṭhakādiṣv anyonyam ananvayiṣv api śabdapratyayānuvṛttir asti | pācakaḥ pāṭhaka iti | na hi teṣv anyad ekam abhinnam asti yena bhinnās tathā pratīyeran | karmāsti cet | vyaktibhya eva tarhi sa pratyayo 'stu | kim idānīṃ karmaṇānyena vā | bhinnam abhinnapratyayahetur na bhavatīty ekaṃ sāmānyam iṣṭam | tad yadi bhinnam api karmābhinnam pratyayaṃ janayet | vyaktibhiḥ ko 'parādhaḥ kṛto yena tās tathā neṣyante | tāsām ekarūpa- T 306 a 1 tvāt | asyedam iti vyatirekapratītir atadākāraviśeṣavatī ca na syād iti cet | uktam atra yathā vyatireko viśeṣapratyayāś ca yathāsvam arthāntaravivekād iti | tasmād vyaktivat

bhedān na hetuḥ karmāsya

pācakādyabhedapratyayasya | tatkarma jātir abhedād dhetur iti cet |

na jātiḥ karmasaṃśrayāt || 157 ||

4 svarūpaśūnye deśe BK: svarūpaśūnyeṣu A: raṅ gi ṅo bos stoṅ pa la T, which represents a Skr. svarūpaśūnye || 14 anyad ekam BK: ekam anyad A || 22 The expression yathāsvam has been rendered in the Tib. version by the words brda ji lta ba bžin du, which represent a Skr. yathāsaṃketam. This translation is in close accordance with K, who comments on yathāsvam iti yasya śabdasya yathāsaṃketaṃ yo vyavacchedas tasmād ity arthaḥ ||

na hy arthāntarasaṃbandhinī jātir arthāntare pratyayahetur gotvam iva karkādiṣu | pācakakarmasu ca karmajātir na ca tāni karmāṇi pācakaśabdenābhidhīyante | kiṃ tarhi | tatkarmāśrayo dravyam | tasya karmasāmānyasya

śrutyantaranimittatvāt

A 49 a 1 ca * pākaḥ pāka iti hi tataḥ syān na punaḥ pācaka iti | tasya karmanimittatve proktam | kiṃ ca

sthityabhāvāc ca karmaṇaḥ |

na hy anityaṃ karma sarvadāsti | tasya ca pratyayasya karmanimittatve niruddhe karmaṇi na pācaka ity ucyeta | pacata eva karmasadbhāvāt | tata eva

asaṃbandhān na sāmānyaṃ nāyuktam śabdakāraṇam || 158 ||
atiprasaṅgāt

vinaṣṭe hi karmaṇi tat sāmānyaṃ na karmaṇi na kartarīti saṃbaddhasaṃbandho 'py asya nāstīty asaṃbandhān na śabdajñānahetuḥ | anyathā hy atiprasaṅgaḥ syāt | atītam anāgataṃ vā nimittīkṛtya tayoḥ pravṛttir iti cet |

karmāpi nāsaj jñānābhidhānayoḥ |

nimittam | tayoḥ

anaimittikatāpatteḥ

asad dhi nirupākhyaṃ kathaṃ nimittaṃ syāt | kāryakaraṇa-

6 °nimittatvāc ca A: nimittānāca (sic!) B. The particle ca forms obviously not part of the verse, but of the commentary, according to the method of the miśrakavyākhyānam || punaḥ A: omitted by B || 10 ucyeta AK: ucyate B || 16 hy A: omitted by B || 21 The word nirupākhyam has been rendered in the Tib. version by nus pa med pa, in close accordance with the commentary of K, who says upākhyāyate prakāśyate vastv anayety upākhyārthakriyāśaktiḥ | sā nirgatā yasmād asatas tat tathoktam | asad yasmād arthakriyāśaktivikalaṃ | tad evaṃbhūtaṃ kathaṃ śabdajñānayor nimittaṃ syād ity arthaḥ ||

lakṣaṇatvād vastutvasya | tat pracyutāsamprāptarūpam atītā- T 306 b 1 nāgataṃ karmanimittam | anyac ca vyaktyādikaṃ neṣṭam ity animitte te syātām | tathā ca na jātisiddhis tasyā jñānābhidhānayoḥ | nimittatve neṣṭatvāt | śaktiḥ pācakādiśabdanimittaṃ na karma na sāmānyam iti cet

na ca śaktir ananvayāt || 159 ||

na hi śaktir nāma kiṃcid anyad eva pācakādīnām | tasyā eva pākādyarthakriyopayogena dravyasyānupayogitvaprasaṅgāt | tasyāṃ tasyopayoga iti cet kim idānīṃ śaktyā | śaktyupayogāya śaktyantarasya vyatirekiṇo 'bhyu*pagame 'tiprasaṅgād dravyam A 49 b 1 evopayujyata iti vācyam | tasyopayoge śaktāv arthakriyāyām evopayujyata iti kiṃ neṣyata iti kim antarāle 'narthikayā śaktyā | tasmāc chaktir iti dravyam eva tatkāryaṃ tac ca nānvetīti | tato 'nvayī śabdo na * syāt | B 19 a 1

sāmānyaṃ pācakatvādi yadi prāg eva tad bhavet |
vyaktaṃ sattādivan no cen na paścād aviśeṣataḥ || 160 ||

athāpi pācakatvam iti sāmānyam eva kiṃcid bhavet | saty arthe tatsamavāyasyākādācitkatvāt sattādivat | prāg eva vyaktaṃ syāt | yāvanti hi sāmānyāny arthe samavāyadharmāṇi tāni sahotpādenāsya samavayantīti samayaḥ | tadvyatikrame tasya paścād apy aviśeṣān na tatsamavāyaḥ syāt | tatsaṃbandhisvabhāvavaiguṇyād dhi sa tasya prāṅ nāsīt tatraiva cāsya svabhāve sthitasya paścād bhavatīti duranvayam etat |

kriyopakārāpekṣasya vyañjakatve 'vikāriṇaḥ | T 307 a 1
nāpekṣātiśaye 'py asya kṣaṇikatvāt kriyā kutaḥ || 161 ||

karmopakāram apekṣya pācakatvaṃ dravyeṇa vyajyata iti cet |

1 kāryakaraṇalakṣaṇatvād vastutvasya A: kāryakāraṇalakṣaṇatvād vastutattvasya B: dṅos poi de ñid ni bya ba byed pai mts'an ñid can yin pai p'yir ro T (which apparently read vastutattvasya for vastutvasya of A and may be of K) || tat: de bas na T (= tasmāt) || 20 tadvyatikrame AK: tadvyatikrameṇa B || 23 sthitasya AKT: sthitaś ca B || 26 karmopakāram AK: karmopakārakam B ||

sthirasvabhāvasyānatiśayād aviśeṣā*dhāyini kāpekṣā | atiśaye vā kṣaṇikatvāt karmaṇaḥ pratikṣaṇaṃ svabhāvabhūtasyānyānyasyātiśayasyotpattes tad api kṣaṇikaṃ syāt | tataḥ svotpattisthā- A 50 a 1 navināśinaḥ kriyā kutaḥ [1] yada*pekṣaṃ vyañjakaṃ syāt | katham tarhīdānīm asaty abhinne vastuni jñānaśabdayor anvayinor vṛttiḥ | yathā pācakādiṣu | nanu tad evedaṃ cintyate kathaṃ teṣv apīti | cintitam etad yathā na teṣu saṃbhavati | tat kim idānīm animitte te syātām | nānimitte | kiṃ tarhi | na bāhyatattvanimitte | yathāsvaṃ vāsanāprabodhād vikalpotpattiḥ | tataḥ śabdāḥ | na punar vikalpābhidhānayor vastusattā samāśraya ity uktaprāyam etat | yathāsvaṃ samayavāsanāvaśād virodhirūpasamāveśenāparāparadarśane 'py anvayinos tayor darśanāt | na ca tatra tannibandhanaḥ kaścit svabhāvo 'sti parasparavirodhinor yugapad ekatra samāveśāyogāt | aniyamena tarhi syāt | na hy animittaṃ bhavat kvacid bhavati kvacin na bhavatīti niyamam T 307 b 1 arhati | na khalu vai tad animittaṃ vāsanāviśeṣanimittatvāt | bāhyaṃ tu tathābhūtaṃ dṛśyaṃ nāstīti brūmaḥ | na cāsati tasmin na bhavitavyam | suptataimirikopalabdheṣv artheṣv abhāveṣu samayavāsanāropitarūpaviśeṣeṣu ca tathā vikalpotpatteḥ | na ca te 'satsūtpadyanta iti sarvatra sarvākārāḥ | vibhāgenaiva tathopalabdhānāṃ vikalpanāt | uktaṃ cātra kiṃcid asmābhiḥ prakṛ- A 50 b 1 tyāpi kecid ekajñānakāryāḥ svabhāvabhedād iti | * api ca |

tulye bhede yayā jātiḥ pratyāsattyā prasarpati |
kvacin nānyatra saivāstu śabdajñānanibandhanam || 162 ||

ity antaraślokaḥ |

na nivṛttiṃ vihāyāsti yadi bhāvānvayo 'paraḥ |
ekasya kāryam anyasya na syād atyantabhedataḥ || 163 ||

yady ete bhāvā vyāvṛttiṃ muktvā svabhāvena kenacid anvayinā

1 aviśeṣādhāyini kāpekṣā BKT: aviśeṣādhāyini karmaṇi kāpekṣā A || 7 yathā na teṣu saṃbhavati A: yathā teṣu na saṃbhavatīti BK || 8 Instead of syātām the Tib. translator apparently read na syātām. The negation is probably due to some clerical error || 19 vikalpotpatteḥ BK: vikalpasyotpatteḥ A || 20 'satsūtpadyanta BKT: 'satsūpapadyanta A ||

śūnyāḥ | naiṣāṃ bahūnām ekaṃ kāryaṃ syāt | yo hi tasya svabhāvo janakaḥ | na hi so 'nyasyāsti | yo 'sti sa na janako vyatirekasya niḥsvabhāvatvāt | yajjanakaṃ tad eva vastu tajjanakaṃ cāparatra nāstīti nāparaṃ janayet | sa hi tasya svabhāvo yo janakaḥ so 'nyasyāpi yadi syāt | sa tena svabhāvena tato 'bhinnaḥ syād ity asti svabhāvānvayaḥ |

yady ekātmatayānekaḥ kāryasyaikasya kārakaḥ |
ātmaikatrāpi so 'stīti vyarthāḥ syuḥ sahakāriṇaḥ || 164 ||

yady ekasvabhāvatvād aneka ekasya kārakaḥ sa teṣām abhinnaḥ svabhāvaḥ | ekasaṃnidhāne 'py astīti | avaikalyāt kāraṇasya eko T 308 a 1
'pi janakaḥ syāt | yasmāt |

nāpaity abhinnaṃ tadrūpaṃ viśeṣāḥ khalv apāyinaḥ |

na hi tasyābhinnasvabhāvasyārthāntare viśeṣo 'sti | viśeṣe 'bhedahāneḥ | sa ca tatrāpy astīti naikasthitāv api tasyāpāyo 'sti | ye viśeṣās teṣāṃ sahasthitiniyamābhāvāt syād apāyaḥ | na ca te janakā iṣṭāḥ | sahakāriṇām ekasvabhāva*tayā janakatvābhyu- A 51 a 1
pagamāt | tato janakasya sthānāt | asthāyi*naś cājanakatvād B 19 b 1
ekasthitāv api kāryotpattiḥ syāt | na ca bhavati | ataḥ

ekāpāye phalābhāvād viśeṣebhyas tadudbhavaḥ || 165 ||

tatkāryam anekasahakārisādhāraṇam ekaviśeṣāpāye 'pi na bhavati | punar apy avikaleṣu sarveṣu viśeṣeṣu bhavati | na tv avikale' py abhinne rūpe | kāryaṃ hi kutaścidbhāvadharmi yan na bhavati tat tasyaiva vaikalyāt | na cābhinnasya rūpasya ekasthitāv api vaikalyam asti | avikale 'pi tasminn abhavat tasyājanakātmatāṃ sūcayati | yatsākalyavaikalyābhyāṃ ca kāryaṃ bhāvābhāvavat

3 sa na janako AKT: sa janako B || 4 sa hi AKT: na hi B || 9 abhinnaḥ BK: abhinna° A || 13 °bhinnasvabhāvasya A: °bhinnasya svabhāvasya B || viśeṣe AKT: viśeṣe vā B || 14 naikasthitāv AKT: tenaikasthitāv B || 15 ye viśeṣās AKT: ye tu viśeṣās B || 22 apy A: omitted by B || abhinne B and may be K: abhinna° A || 25 sākalyavaikalyābhyāṃ ca kāryam bhāvābhāvavat AK: sākalyavaikalyābhyām ca bhāvābhāvavat B. The text the Tib. translator had before him was apparently sākalya-

tata evotpattiḥ | tasmin sati niyamena bhavatas tadanyasmād utpattikalpanāyām atiprasaṅgāt | tasmād viśeṣā eva janakā na sāmānyaṃ | tatas ta eva vastu | yasmāt |

sa pāramārthiko bhāvo ya evārthakriyākṣamaḥ |

idam eva hi vastvavastunor lakṣaṇaṃ yad arthakriyāyogyatā 'yogyatā ceti vakṣyāmaḥ |

sa ca

arthakriyāyogyo 'rthaḥ

nānveti yo 'nveti na tasmāt kāryasaṃbhavaḥ || 166 ||

T 308 *b* 1 tasmāt sarvaṃ sāmānyam anarthakriyāyogyatvād avastu | vastu tu viśeṣa eva tata eva tanniṣpatteḥ | svabhāvānanvayāt tarhy ekasya janakaṃ rūpam anyasya nāstīty ajanakaḥ syāt | janakatve
A 51 *b* 1 vā bhedāviśeṣāt sarvo ja*nakaḥ syāt | naitad asti | yasmāt |

tenātmanā hi bhede 'pi hetuḥ kaścin na cāparaḥ |
svabhāvo 'yam

ekasya janakād ātmano bhidyamānāḥ sarve samaṃ janakā na vā kaścid iti syād etad yady eṣāṃ na viśeṣaḥ saṃbhavet | tato bhedāviśeṣe 'pi kutaścid ātmātiśayāt kaścij janako nāparaḥ | sa hi tasya svabhāvo nāparasya | na hi svabhāvā bhāvānāṃ paryanuyogam arhanti ' kim agnir dahaty uṣṇo vā nodakam iti | etāvat tu syāt ' kuto 'yaṃ svabhāva iti | nirhetukatve 'napekṣiṇo niyamābhāvenātiprasaṅgāt | tasmāt svabhāvo 'sya svahetor ity ucyate | tasyāpi tajjananātmatā tadanyasmād ity anādir hetuparamparā |

vaikalyavat only, as is plain by his rendering these words by ts'ogs pa daṅ bral pa daṅ ḍdra ba || ca: BT: ca kāryam AK || 2 eva AK: omitted by BT || 3 tatas AK: atas B || 10 avastu B: na vastu A || 11 tata eva AK: ta eva B || 14 hi bhede 'pi AK Man T (bdag de šin tu t'a dad kyaṅ): bhinnam api B || 18 The words t'a dad pai k'yad par yod na yaṅ correspond to a Skr. bhedaviśeṣe 'pi and not to bhedāviśeṣe 'pi, which is the correct reading || nāparaḥ BKT: na cāparaḥ A || 19 na hi svabhāvā AT: na hi bhāvā B || 21 'napekṣiṇo BK: nirapekṣiṇo A ||

bhinnānāṃ hi kaścid dhetur nānyaḥ svabhāvād ity atra na kiṃcid bādhakam |

abhede tu syātāṃ nāśodbhavau sakṛt || 167 ||

abhedāt | svabhāvenaiva viśvasya svātmavad vibhāgotpattisthitinirodhādayo na syuḥ[1] tathopalakṣaṇād abhedasya | idam eva hi bhedābhedalakṣaṇaṃ ekākārasyāpi vyatireko 'vyatirekaś ca | virodhinor ekātmany asaṃbhavāt |

bhedo 'pi tena naivaṃ ced

na vai sarvākārāvyatirekaṃ brūmo yenaivaṃ syāt | kaścid asyātmā bhinno nānya iti bhedān na sahotpattyādayaḥ | evaṃ tarhi T 309 a 1

ya ekasmin vinaśyati* | A 52 missing

tiṣṭhaty ātmā na tasya

bhedaḥ | sthānāsthānayor ekātmāśrayatve ko 'nyo dharmo bhedaka iti nānātvam eva kvacin na syāt | sarvākāravivekāvivekinor vārthayor abhyupagamān nāma kevalaṃ neṣṭaṃ syān na vastv ity uktam | tad ime naikayogakṣemā bhāvāḥ bhinnā eva |

ato na syāt sāmānyabhedadhīḥ || 168 ||

tad idam arthāntaram anāyattam ajanyatvād asyedaṃ sāmānyaṃ bhedo veti vyapadesaṃ nārhati | anyāpohe 'py eṣa tulyaḥ prasaṅga iti cet | na tulyaḥ | yataḥ |

nivṛtter niḥsvabhāvatvān na sthānāsthānakalpanā |

na hy anyāpoho nāma kiṃcit tasya ca svabhāvānuṣaṅgiṇyaḥ svabhāvasthitipracyutikalpanā na kalpante |

upaplavaś ca sāmānyadhiyas tenāpy adūṣaṇā || 169 ||

nirviṣayam eva khalv idaṃ mithyājñānaṃ yad anekatraikākāram

1 bhinnānām hi BK: hi omitted by A || 10 bhinno nānya AK: bhinno nyānya B. The Tib. rendering of these words t'a dad pa med pa daṅ t'a dad pa is wholly meaningless in this context ||

iti na tadviṣayasyābhāvāt sthitir asthitir vā | yat punar etad uktaṃ tajjanako hi sa tasya svabhāvaḥ

yat tasya janakaṃ rūpaṃ tato 'nyo janakaḥ kathaṃ |

tatra na brūmo 'nyasya tajjanakaṃ rūpaṃ nāstīti | kiṃ tarhi |
yad ekasya tajjanakaṃ tad anyasya nety anyo 'pi svarūpeṇaiva
B 20a 1 janako na pararūpeṇātattvāt | te yathā*svaṃ bhinnāś ca tajjana-
T 309b 1 kāś ca svabhāveneti ko 'tra virodhaḥ | ekarūpavikalas tadrūpo
na syāt ' nātatkāryaḥ | tenaiva ca tatkāryaṃ kartavyam iti ko
'tra nyāyaḥ | api ca |

bhinnā viśeṣā janakā

ity uktam | na ca te viśeṣās tenātmanā parasparam anuyanti | yad ekasya janakaṃ rūpam anyasya tan nāsti | na ca tāvatā 'janakāḥ |

apy abhedo 'pi teṣu cet || 170 ||

syād etat ' satyaṃ viśeṣā janakāḥ ' na punas teṣāṃ viśiṣṭam eva rūpaṃ kiṃ tv abhinnam api ' tadekaśaktiyogāj janakāḥ |

tena te 'janakāḥ proktāḥ

saty api sāmānye rūpe na tena te janakās tasyānapāyād ekasthitāv api kāryotpattiprasaṅgād ity uktaṃ prāk | kiṃ ca |

pratibhāso 'pi bhedakaḥ |
ananyabhāk

utpattisthitivināśādibhedaś cety apiśabdāt | yo 'yam abhinnān sarvārthān manyate ' tasyāyam artheṣu buddhipratibhāsabhedo viruddhadharmādhyāsaś ca na syāt | sati vā tasminn abhede 'pi na kaścid bhedaḥ syāt | tathā cāyaṃ pravibhāgo na syād ekātmavat | tasmād ayaṃ bhinnapratibhāsādir viśeṣa eva | na cātrāparam abhinnaṃ pratibhāsaṃ paśyāmo yadbalenābhedapratītiḥ syāt | ato viśeṣa eva |

6 pararūpeṇa BK: the word para° is not represented in the Tib. version, which has ṅo bos, i.e., rūpeṇa only ||

sa evārthas tasya vyāvṛttayo 'pare || 171 ||
tatkāryaṃ kāraṇaṃ coktaṃ tat svalakṣaṇam iṣyate |
tattyāgāptiphalāḥ sarvāḥ puruṣāṇāṃ pravṛttayaḥ || 172 ||

yad arthakriyākāri tad eva vastv ity uktam | sa ca viśeṣa eva | yat punar etat sāmānyaṃ nāma tat tasyaivāparasmād bhedaḥ |
na hi tasyārthatve dṛśyasya rūpānupala*kṣaṇaṃ yuktam | ta- A 53 a 1
dupalakṣaṇakṛtatvād bhedeṣv abhinnapratyayasya | api ca | T 310 a 1

yathā'bhedāviśeṣe 'pi na sarvaṃ sarvasādhanam |
tathā bhedāviśeṣe 'pi na sarvaṃ sarvasādhanam || 173 ||

yad uktam | kathaṃ tajjanakasvabhāvād bhinno 'sya janakaḥ syāt | janakatve vāviśeṣāt sarvo janakaḥ syād iti | uktam atra | yady aviśeṣaḥ syāt syād etad iti | yathā cāsya svayam abhedavādino 'bhedāviśeṣe 'pi na sarvaḥ sarvasya janaka iti tathā bhedāviśeṣe 'pi bhaviṣyati | atha vā |

bhede hi kārakaṃ kiṃcid vastudharmatayā bhavet |
abhede tu virudhyete tasyaikasya kriyākriye || 174 ||

bhedamātrāviśeṣe 'pi svahetupratyayaniyamitasvabhāvatvāt kecid eva kārakāḥ syuḥ | nānye 'tatsvabhāvatvād ity atra naiva kiṃcid viruddham asti | ekatve tu tasya tatraiva tathā kārakatvam akārakatvaṃ ceti vyāhatam etat |

bhedo 'py asty akriyātaś cen na kuryuḥ sahakāriṇaḥ |

na vai sarvākārāvivekaṃ brūmo bhedasyāpi bhāvāt | tasmāt kaścid akārako 'pīti | tathā 'pi kathaṃcid bhedāt sahakāriṇo 'kārakāḥ syuḥ |

paryāyeṇātha kartṛtvaṃ sa kiṃ tasyaiva vastunaḥ || 175 ||

athāpi syān naiva kaścid akārako 'sti | sarveṣāṃ sarvatra paryā-
yeṇopayogāt | śakter vā vipari*ṇatāyās tanniveśinyā rūpāntare- A 53 b 1
ṇopayogāt | sa eva khalv ayaṃ paryāyo bhedāśraya ekasya ka-

10 'sya BKT: 'nyasya A || 18 naiva A: naivaṃ B || 19 The word kārakatvam is not represented in the Tib. version || 23 sahakāriṇo A: sakāriṇo B || 28 °yogāt A: °yogād iti B. Equally good || The word bheda is not represented in the Tib. version ||

tham | pariṇāmo vā 'vyatirekiṇyāḥ | viśeṣe vā kathaṃcid ekatva-
T 310 b 1 hānir iti yat kiṃcid etat | kiṃ ca |

atyantabhedābhedau ca syātāṃ tadvati vastuni |
anyonyaṃ vā tayor bhedaḥ sadṛśāsadṛśātmanoḥ || 176 ||

bhāvāś ced abhinnenātmanā svātmabhūtena bhedinas tadvantaḥ syuḥ tadabhinnasvabhāvātmatvād bhedasyāpi kutaḥ parasparaṃ bhedaḥ | atha na sa tasya samāna ātmā | tathā sati tadātmanā tenāpi na yuktaṃ tathā bhavitum | tathābhāve hy atad-dharmā syāt | na hy ayaṃ pravṛttinivṛttimān svabhāva eko yuktaḥ | na sarvātmanā'bheda eva |

tayor api bhaved bhedo yadi

na hi kvacid asyaikāntiko bhedo 'bhedo vā vivekena vyavasthāpanāt | sāmānyaṃ viśeṣa iti |

B 20 b 1 *yenātmanā tayoḥ |
bhedaḥ sāmānyam ity etad yadi bhedas tadātmanā || 177 ||
bheda eva

yadi sāmānyaviśeṣayor yam ātmānam āśritya sāmānyaṃ viśeṣa iti sthitis tenātmanā bhedas tadā bheda eva | yasmāt tau hi tayoḥ svātmānau tau ced vyatirekiṇau vyatireka eva sāmānyaviśeṣayoh svabhāvabhedāt | svabhāvo hi bhāva iti |

tathā ca syān niḥsāmānyaviśeṣatā |
bhedasāmānyayor yadvad ghaṭādīnāṃ parasparam || 178 ||

A 54 missing *vyatireke ca bhedasāmānyayor na bhedaḥ sāmānyavān na sāmānyaṃ bhedavat saṃbandhābhāvāt parasparaṃ ghaṭādivad ity uktam | api ca |

yam ātmānaṃ puraskṛtya puruṣo 'yaṃ pravartate |
tatsādhyaphalavāñchāvān bhedābhedau tadāśrayau || 179 ||
cintyete svātmanā bhedo vyāvṛttyā ca samānatā |

7 tathā sati A and may be K: tathā B. Equally possible || 8 yuktaṃ tathā bhavitum A: tathā yuktaṃ bhavitum B ||

asty eva vastu nānveti pravṛttyādiprasaṅgataḥ || 180 ||

sarva eva gaur aśvād bhinno 'bhinno veti bhedam abhedaṃ vā pṛcchan viśeṣam eva bhāvasya svabhāvākhyam adhikṛtya pravar- T 311 a 1 tate | sa eva hi tathocyate | dravyatvādayas tu na tatra śabdacoditāḥ yathāsvaṃ pṛthagabhidhānāt | arthasya tadavyabhicārāt tato gatiḥ syat | nirloṭhitaṃ caitad ācāryeṇa | tad ayaṃ gavādiśabdapratyupasthāpitam arthaṃ bhinnam abhinnaṃ vā pṛcchann arthāntaropakṣepeṇa tatra kim iti dvimukhabuddhiḥ kriyate | tasmād yo 'syātmā 'nanyasādhāraṇo yaṃ puraskṛtya puruṣo viśiṣṭārthakriyārthī pravartate | yathā gor vāhadohādau nānyasaṃbhavino 'rthasya yathā yuddhapraveśe | sa eva svabhāvo yathāsvaṃ śabdacodito na dravyatvādi sāmānyam | taccodanayā tadā prāptum anabhipretatvāt | gavādisamāveśāt tadātmabhūtānāṃ cānanvayena tatrānubhayarūpatvāt | tam eva cāyaṃ bhāvaṃ prakāraiḥ paryanuyuṅkte | tasya bhede dravyatvādyabhedo 'syābādhaka eva | sarvatra svabhāvena bhedasyābhyupagamāt | sāmānyasya ca vyāvṛttilakṣaṇasya | svabhāvabhūtasya ca sāmānyasyābhede 'py uktam | svātmanaivābhede tu tatsvabhāvanibandhanārthakriyārthī samaṃ dvayor api pravarteta | eko ' pi tām arthakriyāṃ tatsvabhāvatvād eva karoti | tadanyasyāpi tat tulyam iti so 'pi kiṃ na karoti |

etenaiva yad ahrīkāḥ kim apy aślīlam ākulam |
pralapanti pratikṣiptaṃ tad apy ekāntasaṃbhavāt || 181 ||

yad ayam ahrīkaḥ syād uṣṭro dadhi syān neti kim apy aślīlam T 311 b 1 ayuktam aheyopādeyam apariniṣṭhānād ākulaṃ pralapanti | tad apy anena nirastaṃ svabhāvenaikāntabhedāt | tadanvaye vā |

sarvasyobhayarūpatve tadviśeṣanirākṛteḥ |
codito dadhi khādeti kim uṣṭraṃ nābhidhāvati || 182 ||

11 yathā yuddhapraveśe KT (dber na γyul du 'jug pa lta bu'o): yathā buddhapraveśaḥ B || 16 svabhāvena K: svabhāva eva B. T gives t'ams cad la raṅ gi ṅo bo t'a dad pa k'as blaṅs pai p'yir ro, i.e., svabhāvabhedābhyupagamāt || 20 tadanyasyāpi KT: tadanyāpi B || 21 iti so' pi KT: api so' pi B ||

tathā hy uṣṭro 'pi syād dadhi ǀ nāpi sa evoṣṭraḥ ǀ yenānyo 'pi syād uṣṭraḥ | tathā dadhy api syād uṣṭraḥ ǀ napi tad eva dadhi ǀ yenānyad api syād dadhi | tad anayor ekasyāpi kasyacit tadrūpābhāvasyābhāvāt ǀ svarūpasya vātadbhāvinaḥ svaniyatasyābhāvāt ǀ na kaścid viśeṣa iti | dadhi khādeti codita uṣṭram api khādet |

athāsty atiśayaḥ kaścid yena bhedena vartate |
A 55 a 1 sa eva dadhi so 'nyatra nāstī*ty anubhayaṃ param || 183 ||

athānayoḥ kaścid atiśayo 'sti yenāyaṃ tathā coditaḥ kṣīravikāra eva pravartate nānyatra | sa evātiśayo 'rthakriyārthipravṛttiviṣayo dadhi | tatphalaviśeṣopādānabhāvalakṣitasvabhāvaṃ hi vastu dadhīti | sa ca tādṛśaḥ svabhāvo 'nyatra nāstīti | pravṛttyabhāvād arthinaḥ | tasmāt tan nobhayarūpam ity ekāntavādaḥ | api ca |

sarvātmatve ca sarveṣāṃ bhinnau syātāṃ na dhīdhvanī |
bhedasaṃhāravādasya tadabhāvād asaṃbhavaḥ || 184 ||

B 21 a 1 so 'yam ahrīkaḥ kvacid apy ekam ākāraṃ pratiniyatam apaśyan* vibhāgābhāvād bhāvānāṃ katham asaṃsṛṣṭānyākāravatyā bud- T 312 a 1 dhyādhimucyetārthān abhilaped vā | tato bhedāgrahāt tatsaṃhāravādo na syāt ǀ syād uṣṭro dadhi syān neti | atha punar asaṃsṛṣṭāv ākārau pratipadya saṃharet | ekarūpasaṃsargiṇyāḥ buddheḥ kvacit pratiniyamāt tatpratibhāsabhedakṛta eva tayo rūpayoḥ svabhāvabhedo 'pi syāt | ekānekavyavasthiteḥ pratibhāsaviṣayatvāt | tathā ca naikas tadubhayarūpaḥ syād iti mithyāvāda eṣaḥ | sthitam etat ǀ na bhāvānāṃ kaścit svabhāvānvayo 'sti ǀ bhedalakṣaṇam eva tu sāmānyam | atha ca prakṛtyā kecid ekajñānādiphalāḥ kecin neti | bhavatu nāma bhāvānāṃ svabhāva-

10 The word dadhi is not represented in the Tib. version || 18 adhimucyeta BK: adhimuñcet A. This word is of frequent occurrence in the buddhist literature (see, f. ex., Edgerton, pp. 13–14, and *Madhyamikakārikā*, p. 268). In the *Abhidharmakośavyākhyā* (Soc. As., 243 b 6) it is for instance defined by the words niścite vastuni tathaivāvadhāraṇam. See also Introd., p. XXXV. The Tib. rendering of it is mos pa || 21 tatpratibhāsabhedakṛta eva tayo AKT: tatpratibhāsakṛta etayo B || 23 tathā ca naikas BKT: tathā caikas A || 24 eṣaḥ BKT: eva A ||

bhedaḥ*sāmānyam | yeṣāṃ tu nirupākhyānāṃ svabhāva eva nāsti A 55b 1
tatra kathaṃ svabhāvabhedaviṣayāḥ śabdāḥ | teṣv avaśyaṃ
śabdapravṛttyā bhāvyam | kathaṃcid avyavasthāpiteṣu vidhipra-
tiṣedhāyogāt | tathā ca sarvatrāyam anvayavyatirekāśrayo vya-
vahāro na syāt ˈ uṣṇasvabhāvo 'gnir nānuṣṇa ity api | svabhāvānta-
rasyāsataḥ kathaṃcid avyavasthāpanāt | sarvathā 'pratipatter
agnisvabhāvasyāpratipattir iti vyāmūḍhaṃ jagat syāt | syād etat ˈ
na tatra kasyacid asato niṣedhaḥ ˈ anuṣṇaṃ sad evārthāntaraṃ
niṣidhyata iti | katham idānīṃ sad asan nāma |na brūmaḥ sarva-
trāsat ˈ tatra nāstīti deśakāladharmaniṣedha eva sarvabhāveṣu T 312b 1
kriyate ˈ na dharmiṇaḥ ˈ tanniṣedhe tadviṣayaśabdapravṛttya-
bhāvāt ˈ anirdiṣṭaviṣayasya nañ 'prayogāt | so 'pi tarhi deśādi-
pratiṣedhaḥ katham | yasmān na tatrāpi deśādīnāṃ pratiṣedho
nāpy arthasya | saṃbandho niṣidhyata iti cet | nanu tanniṣedhe
'pi tulyo doṣo niṣedhād asati śabdāpravṛttir ityādi | asato vāsya
niṣedhe tadvad dharmiṇo 'pi niṣedhaḥ | na vai saṃbandhasya
nāstīti niṣedhaḥ | kiṃ tarhi | neha ghaṭo nedānīṃ naivam ityuk-
tau nānena saṃbandho 'sti ˈ naitaddharmā veti pratītiḥ | tathā
ca saṃbandho niṣiddho bhavatīti | tathāpi kathaṃ niṣiddho yāvad
asya sa*ṃbandho dharmo vā nāstīti matir na bhavati | na cāsyāḥ A 56a 1
kathaṃcid bhāve saṃbhavo 'bhāveṣu tathā 'bhāvāt | tasmāt saṃ-
bandhābhāvapratīter nāyam ihetyādyā pratītiḥ | sā tadabhāve

13 na tatrāpi A: tatrāpi na B || 15 niṣedhāt A (but an avagraha has been added by another hand) B. The word niṣedhāt is not represented in the Tib. version, which renders this phrase as follows de bkag pa na yaṅ pai p'yir | ñes ba mts'uṅs pa ma yin nam | med pai sgra ạjug par mi ạgyur žes bya ba la sogs pa ạm | K's commentary apparently knows and explains two different readings, i.e., 'niṣedhāt and niṣedhāt. It may be apposite to adduce here it in full: tanniṣedhe' pīti saṃbandhaniṣedhe 'pi tulyo doṣaḥ| dharmivat saṃbandhasyāpy aniṣedhāt | tad evāsatītyādinā sādhayati | asati saṃbandhe śabdāpravṛttiḥ | ādiśabdād anirdiṣṭaviṣayasya nañ 'prayogāt | athavā tulyo doṣaḥ | katham | niṣedhāt | asati yo niṣedhas tasya tvayaiva niṣedhād iti vyākhyeyam || 17 niṣedhaḥ AKT: omitted by B || 18 tathā ca B: tathā AT || 19 bhavatīti A: bhavati B and apparently T ||

na syāt | pratītau vā tadabhāvasya | * yathāpratītimatas tatpra-
bhavāḥ śabdāḥ kena nivāryante | sa eva hi śabdānāṃ na viṣayo
yo na vitarkāṇām | te cet pravṛttāḥ ko vacanasya niṣeddhā |
na hy avācyam arthaṃ buddhayaḥ samīhante | saṃbandhasya
tu svarūpeṇānabhidhānam uktam | abhidhāne saṃbandhitvena
buddhāv upasthānāt | yathābhiprāyam apratītiḥ | tad ayaṃ pra-
tīyamāno 'pi saṃbandhirūpa eveti svarūpeṇa nābhidhīyate | ta-
T 313 a 1 smān nābhāvavat saṃbandhe 'pi prasaṅgaḥ | api ca | ayam
abhāvam abhidheyaṃ bruvāṇaṃ prati pratividadhad abruvāṇaḥ
kathaṃ pratividadhyāt | vacane vāsya katham abhāvo 'nuktaḥ |
athābhāvam eva necchet | tenāvacanam | tad evedānīṃ katham
abhāvo nāstīti | yat punar etad arthaniṣedhe 'narthakaśabdāpra-
yogān nirviṣayasya naño 'prayoga ity atrottaraṃ vakṣyate | tas-
māt santy abhāveṣu śabdāḥ | teṣu kathaṃ svabhāvabheda iti |
tatrāpi |

rūpābhāvād abhāvasya śabdā rūpābhidhāyinaḥ |
nāśaṅkyā eva siddhās te vyavacchedasya vācakāḥ || 185 ||

A 56 b 1 vastuvṛttīnāṃ śabdānāṃ kiṃ rūpam abhi*dheyam āhosvid bheda
iti śaṅkā syāt | abhāvas tu vivekalakṣaṇa eva nimittīkartavyasya
B 21 b 1 kasyacid rūpasyābhāvāt [1] tadbhāve 'bhāvāyogā*t | tadbhāvala-
kṣaṇatvād bhāvasya | tasmād ayam eva sa mukhyo vivekaḥ |
tasya tathābhāvakhyāpinaḥ śabdāḥ kiṃ vivekaviṣayā ity asthā-
nam evaitad āśaṅkāyāḥ | tasmāt siddham etat sarve śabdā vive-

1 The expression yathāpratītimataḥ has been misunderstood by the Tib. translator, who has rendered it by the words rtogs par ạdod pa ji lta ba bžin du, as if °mataḥ was a participle from the verb man- || 4 The word samīhante has been commented on by K by ālambante (samīhanta ity ālambante), in close accordance with the Tib. translation which renders this verb by dmigs || 8 nābhāvavat AKT: na bhāvavat B || According to the division accepted in the Tib. version after the word prasaṅgaḥ beginns the sixth chapter (bam po drug pa) || 10 'nuktaḥ AKT: 'yuktaḥ B || 19 śaṅkā syāt AKT: śaṅkāpi syāt B || 23 etad tadāśaṅkāyāḥ A: etad āśaṅkāyāḥ B, apparently followed by T, which gives de ni gnas ma yin pa la t'e tsom za ba yin no ||

kaviṣayā vikalpāś ca | ta ete ekavastupratiśaraṇā api yathāsvam avadhibhedopakalpitair bhedair bhinneṣv iva pratibhātsu buddhau vivekeṣūpalayanād bhinnaviṣayā eva | tena svabhāvasyaiva sādhyasādhanabhāve 'pi na sādhyasādhanasaṃsargaḥ | tan na pratijñārthaikadeśo hetur iti | sa cāyaṃ hetutvenāpadiśyamānaḥ |

upādhibhedāpekṣo vā svabhāvaḥ kevalo 'thavā |
ucyate sādhyasiddhyartham nāśe kāryatvasattvavat || 186 || T 313 b 1

apekṣitaparavyāpāro hi svabhāvaniṣpattau bhāvaḥ kṛtakaḥ | teneyaṃ kṛtakaśrutiḥ svabhāvābhidhāyiny api paropādhim enam ākṣipati | etena pratyayabhedabheditvādayo vyākhyātāḥ | evam upādhibhedāpekṣaḥ kvacit svabhāvo hetur ucyate | kvacid anapekṣaḥ sāmānyena | yathā 'nityatva eva sattvam | kvacit svabhāvabhūtadharmaviśeṣaparigraheṇa | yathā tatraivotpattiḥ | anayā diśā 'nye 'pi svabhā*vahetupravibhāgā draṣṭavyāḥ | A 57 a 1

sattāsvabhāvo hetuś cen na sattā sādhyate katham |
ananvayo hi bhedānāṃ vyāhato hetusādhyayoḥ || 187 ||

yadi sattvam anityatve anyatra vā hetuḥ syāt sādhyam api kasmān neṣyate | tat kilaivaṃ prasādhyamānaṃ viśeṣībhavati | na ca viśeṣaḥ sādhayitum śakyate 'nanvayāt | yathāha pramāṇaviṣayājñānād iti | so 'yaṃ viśeṣo na sādhya eva vyāhanyate | kiṃ tarhi | hetāv api tulyadoṣatvāt | na hi hetur ananvayaḥ siddher aṅgaṃ tataḥ saṃśayāt | naiṣa doṣaḥ | yasmāt |

1 ca AT: omitted by B || Instead of ta ete, the Tib. translator apparently read tasmāt or tataḥ (de bas na) || 3 The word upalayanāt, apparently an ἅπαξ of quite regular grammatical formation from upalī- (cp. the Introd., p. XXXIV), has been rendered in the Tib. version by ñe bar gnas pai p'yir, in close accordance with K, who comments it by upasthāpanāt || 5 Here ends the discussion on the sāmānyam, etc., started in the kārikā 40 || 10 °tvādayo vyākhyātāḥ AKT: °tvād avyākhyātāḥ B || 11 svabhāvo hetur AK: svabhāvahetur B || 12 sattvam AKT: satyam B. The Tib. version is here not quite literal and apparently represents a Skr. yadi sattvam anityatve svabhāvahetur vā syāt || 20 The words pramāṇaviṣayājñānāt are a citation from *Pramāṇasamuccayaḥ*, III. The whole stanza runs as follows: ts'ad mai yul ni mi šes p'yir | bsgrub byai c'os kyaṅ sgrub par byed | rgyas pai ts'ig yin ma brjod do | gtso daṅ rjes ạgro rjes ạgro min (vol. cit., f. 8 *b*, l. 1, Peking Ed.). See also the vṛtti², f. 141 *b* ll. 5 seq.

bhāvopādānamātre tu sādhye sāmānyadharmiṇi |
na kaścid arthaḥ siddhaḥ syād aniṣiddhaṃ ca tādṛśam || 188 ||

na sarvathā sattāsādhane viśeṣaḥ sādhito bhavati | bhāvamātraviśeṣaṇo 'sti kaścid dharmīti prasādhayato 'nirdiṣṭasvabhāvaviśeṣasya kasyacit sattāmātre virodhābhāvāt neha sattāsādhana- T 314 a 1 pratiṣedhaḥ | kiṃ tu sa tathāsti kaścid iti kaṃcanāsya bhedam aparāmṛśan bruvāṇaḥ kaṃ svārthaṃ puṣṇāti | tasmād anenopāttabheda eva sādhyaḥ |

upāttabhede sādhye 'smin bhaved dhetur ananvayaḥ |
sattāyāṃ tena sādhyāyāṃ viśeṣaḥ sādhito bhavet || 189 ||

A 57 b 1 sa hi dharmī pradhānalakṣaṇa eko nityaḥ sukhādyā*tmako 'nyo veti yathākathaṃcid api viśeṣitas tatsvabhāvaḥ prasādhito bhavati | sa ca tathā nānveti | yad api sattāmātram anveti na tena siddhena kiṃcit | nanv evam agnyādiṣv api prasaṅgaḥ | tatrāpi nāgnisattāmātre kaścid vivādaḥ | viśiṣṭādhāraviśeṣaṇasya tv abhimatasyānanvayād asiddhiḥ | na vai sa ādhāras taṃ viśeṣīkaroti | tadayogavyavacchedena viśeṣaṇād ity uktaṃ vakṣyate ca | tasmāt tatra sāmānyam eva sādhyate tadayogavyavacchedena | na tathehāpi kvacit sattāyāḥ sādhanam | pradhānādiśabdavācyasyaivārthasya kvacid abhāvān nirviśeṣaṇaiva sā | katham abhāvo jñeyābhidheyaprameyatvaiḥ so 'pi siddha eva | tat kiṃ idānīṃ jñeyam astīti siddhir astu | tathāpi kiṃ siddhaṃ syāt | anyatra tu tad evāgnisāmānyaṃ tatrāsiddham iti sādhyate | nanu tatrāpi tadayogavirahiṇā sāmānyenānvayo na siddha eva | na vai kaścit tathābhūtenānvayaṃ karoti | pratipādayatā hi paraṃ dhūmo B 22 a 1 T 314 b 1 'gnināntarīyako darśanīyo yatra dhū*mas tatrāgnir iti | sa tathāgnimātreṇa vyāptaḥ siddho yatraiva svayaṃ dṛśyate tatraivā-

6 sa tathāsti AKT: sarvathāsti B || 12 tatsvabhāvaḥ AKT: tattasvabhāvaḥ B || prasādhito A: sādhito BT || 16 na vai sa ādhāras KT: na vai sādhāras A: na saiva ādhāras B || 19 sādhanam A: sādhakam B || 21 siddha eva AKT: siddha eva pradhānārthaḥ B || 25 tathābhūtena A and apparently K: tathābhūtenārthena BT. Equally good ||

gnibuddhiṃ janayati | tatra ca sādhyanirdeśena na kiṃcit | tatra darśanasaṃbandhākhyānamātrād iṣṭasiddheḥ | tadani*rdeśe ca A 58 a 1 kathaṃ tadviśiṣṭenānvayaḥ | tad ayam agninā 'vinābhāvī siddhaḥ | arthād evāgnes tatpradeśāyogaṃ vyavacchinattīti sa tathā sādhya ucyate | na punas tathā 'syopanyāsapūrvako 'nvayaḥ sādhyokter ihānaṅgatvāt | tatpūrvakatve vā kaḥ pratijñāṃ sādhanād apākaroti | tathā cāha |

lingasyāvyabhicāras tu dharmeṇānyatra darśyate |
tatra prasiddhaṃ tadyuktaṃ dharmiṇaṃ gamayiṣyati ||

tasmān nāgnyādisādhanavat sattāsādhanam apy anavadyam iti |

aparāmṛṣṭatadbhede vastumātre tu sādhane |
tanmātravyāpinaḥ sādhyasyānvayo na vihanyate || 190 ||

sādhane punaḥ sattve svabhāvaviśeṣāparigraheṇa vastumātravyāpini sādhyadharme nānvayavyāghātaḥ | na hi tatrāvaśyaṃ viśeṣaparigrahaḥ kāryaḥ | sanmātrāśraye 'pi sādhanasāmarthyāt | na sādhyatve | vaiphalyāt | api ca |

nāsiddhe bhāvadharmo 'sti vyabhicāryubhayāśrayaḥ |
dharmo viruddho 'bhāvasya sā sattā sādhyate katham || 191 ||

sattāyāṃ hi sādhyāyāṃ | sarvas taddhetur na trayīṃ doṣajātim atipatati | asiddhiṃ vyabhicāraṃ virodhaṃ ca | tatra yadi bhā-

1 tatra ca sādhyanirdeśena na kiṃcit AKT (de la sgrub par byed pa bstan pas cir yaṅ mi ruṅ ste): na ca sādhyena na kiṃcit B || 2 ca AK: 'pi B || 3 agninā' vinābhāvī A: agnyavinābhāvī B || 8 The source of this stanza is *Pramāṇasamuccayaḥ*, II, 11. In the translation of the *Pramāṇasamuccayaḥ*, the Tib. version runs as follows: rtags kyi mi ḥk'rul ba yaṅ na | c'os daṅ gžan du bstan par ba | de la grub na c'os can ni | de daṅ ldan par rtogs par ḥgyur || 11 tu all: omitted by B || 15 sanmātrāśraye AKT (yod pa tsam la pa rten pa la): tanmātrāśraye B || 16 na sādhyatve vaiphalyāt BK, who comments on na sādhyatve sattāyā viśeṣaṇāśrayaḥ | kasmāt | vaiphalyāt |: na sādhyatve viśeṣaṇāśrayaḥ vaiphalyāt A: bsgrub par bya ba ñid ni ma yin te | ḥbras bu med pai p'yir ro T || 17 After 'sti in A is added hetuḥ in the margin. || 20 atipatati A: ativartate B and may be K ||

T 315 a 1 vadharmo hetur ucyate | sa katham asiddhasattāke syāt | yo hi
bhāvadharmaṃ tatrecchati | sa kathaṃ bhāvaṃ necchet | svabhā-
A 58 b 1 va eva hi ka*yācid apekṣayā dharma iti vyatirekīva dharmiṇo
nirdiśyate | na hi dharmadharmivācinoḥ śabdayor vācye kaścid
viśeṣo 'stīty uktam etat | atha punar ubhayadharmaṃ brūyāt |
anāśritavastuno 'paryudāsena vyatirekamātrasyābhāve 'py avi-
rodhāt | yathā na bhavati mūrta iti amūrtatvaṃ nirupākhye 'pi
syāt | nirupākhyasyābhāvād na pratiṣedhaviṣayateti cet | tat kim
idānīṃ vidhiviṣayo 'stu | tad api neti cet | kathaṃ idānīṃ na
pratiṣedhaviṣayaḥ | vidhinivṛttirūpatvāt pratiṣedhasya | tad
etad vyavacchedamātraṃ dvayor api saṃbhavad vipakṣapracā-
raśaṅkāvyavacchedena labhyaṃ gamakatvaṃ katham ātmasāt
kuryāt | sa ca svayaṃ svavācobhayadharmatāṃ bruvāṇaḥ sato
'nyatrāpy asya vṛttiṃ bhāṣate sattāyāṃ cāvyabhicāram iti
kathaṃ nonmattaḥ | abhāvadharmaṃ tu bhāvamātravyāpino
'rthasya vyavacchedaṃ hetuṃ sattāyāṃ vadato 'sya viruddho
hetuḥ syāt | tasya bhāve kvacid asaṃbhavāt | abhāve ca bhāva-
vyavacchedasya bhāvāt | tad ayaṃ triprakāro 'pi dharmaḥ sattā-
sādhane na hetulakṣaṇabhāk | na cānyā gatir asti | tasmān na
sattā sādhyate | sādhanatve punar asyāḥ sāmānyena tanmātravyā-
T 315 b 1 pini vastudharme siddhasattāke dharmiṇi nāsiddhiḥ | tena ca
A 59 a 1 sādhyadharmeṇa vyāptir yadi kathaṃ*cin niścīyate | na virodha-
vyabhicārāv iti nāyaṃ prasaṅgaḥ | aniścitāyāṃ tu vyāptau dha-
rmisamāśraye vā tatsvabhāvatayā gamako na kaścid gamakaḥ |
ata eva svadharmeṇa vyāptaḥ

siddhaḥ svabhāvo gamako

2 bhāvam AKT: taṃ bhāvam B || 5 In the text he had before him, the Tib. translator apparently read vācye 'rthe niścayajñānaviṣaya eva viśeṣo, as is plain by his rendering brjod par bya bai don la ṅes pai šes pai yul ñid du k'yad par || 8 na BK: a° A || 10 vidhinivṛttirūpatvāt AKT: vidhinimittarūpatvāt B || 12 °pracāraśaṅkāvyavacchedena AKT: °pracārāśaṅkāvicchedena B || 17 abhāve ca AK: abhava eva B || 18 'pi BKT: omitted by A || 21 nāsiddhiḥ ABK: na siddhiḥ T || 22 niścīyate AK: niścīyeta B || 24 gamakaḥ A: gamakaḥ syāt B || 26 siddhaḥ svabhāvo BK: siddhasvabhāvo A ||

vācyaḥ | na hi prakāśatayā prakāśayan pradīpas tadrūpāpratipattau svām arthakriyāṃ karoti |

vyāpakas tasya niścitaḥ |

gamyaḥ svabhāvas

taddharmaniścayād eva niścito vyāpakatvena tasya dharmiṇo dharmo gamyaḥ |

tasyāyaṃ nivṛttau vā nivartakaḥ || 192 ||

tasya vyāpyasya dharmasyāyaṃ nivartako vyāpako dharmaḥ svayaṃ nivartamānaḥ | evaṃ hy ayam asya vyāpakaḥ siddho bhavati yady asyābhāve na bhavet | tad anena dvividhasyāpi sādhanaprayogasya gamakatālakṣaṇam uktaṃ veditavyam | dvividho hi prayogaḥ sādharmyeṇa vaidharmyeṇa ca | yathāhur eke ' anvayī vyatirekī*ceti | nānayor vastutaḥ kaścid bhedo 'nya- B 22b 1 tra prayogabhedāt | sādharmyeṇāpi hi prayoge 'rthād vaidharmyagatiḥ | asati tasmin sādhyena hetor anvayābhāvāt | tathā vaidharmye 'py anvayagatiḥ ' asati tasmin sādhyābhāve hetvabhāvasya saṃdehād iti vistareṇa vakṣyāmaḥ |

anityatve yathā kāryam akāryaṃ vā 'vināśini |

anenodāharaṇam anayor darśayati | tatrānvayī yat kiṃcit kṛtakaṃ tat sarvam a*nityam ' yathā ghaṭādayaḥ ' śabdaś ca kṛ- A 59b 1 T 316a 1 taka iti kṛtakatvasyāpy anityatvena vyāptiṃ pradarśya śabdasya kṛtakatve kathite sāmarthyād evānityaḥ śabda iti | tasmān nāvaśyam iha pakṣanirdeśa iti | ayam anvayinaḥ prayogaḥ | vyatireke 'pi nānityatvābhāve kṛtakatvaṃ bhavati śabdaś ca kṛtaka iti | siddhatatsvabhāvatayā tadabhāve na bhavataḥ | kṛtakatvasya śabde ca bhāvakhyātau tadātmanaḥ sato bhāva iti sāmarthyāt siddheḥ pūrvavan na pratijñāvacanam | anvayas tv

4 gamyaḥ svabhāvaḥ BKMan: gamyasvabhāvaḥ A || 6 gamyaḥ ABK: gamyaḥ svabhāvaḥ T || 13 eke AK: anye B || 15 The words sādhye na hetor up to asati tasmin have been by negligence left out in B || 21 kṛtakatvasyāpi A: kṛtakatvasya T: kṛtakasya B and may be K || 24 vyatireke 'pi KT (ldog pa yaṅ): vyatireky api A: vyatirekāpi B || 26 śabde omitted by B ||

arthāpattyā siddhaḥ | na hy atadātmaniyatasya tannivṛttau nivṛttiḥ | tasmāt tanniyamaṃ prasādhya nivṛttir vaktavyā | sā cet sidhyati tadātmaniyamam arthāt sūcayatīti siddho 'nvayaḥ | katham idānīṃ kṛtako' vaśyam anitya iti pratyetavyo yenaivam ucyate | yasmāt |

ahetutvād vināśasya svabhāvād anubandhitā || 193 ||

na hi bhāvā vinaśyantas tadbhāve hetum apekṣante | svahetor eva vinaśvarāṇāṃ bhāvāt | tasmād yaḥ kaścit kṛtakaḥ sa prakṛtyaiva naśvaraḥ | tathā hi |

sāpekṣāṇāṃ hi bhāvānāṃ nāvaśyaṃbhāvitekṣyate |

nirapekṣo bhāvo vināśe | sāpekṣatve hi ghaṭādīnāṃ keṣāṃcin nityatāpi syāt | yena

bāhulye 'pi hi taddhetor bhavet kvacid asaṃbhavaḥ || 194 ||

A 60 a 1 yady api bahulaṃ vināśakāraṇā*ni santi teṣām api svapratyayādhīnasaṃnidhitvān nāvaśyaṃ saṃnidhānam iti kaścin na vinaśyed api | na hy avaśyaṃ hetavaḥ phalavanto vaikalyapratibandhasaṃbhavāt |

T 316 b 1 etena vyabhicāritvam uktaṃ kāryāvyavasthiteḥ |
sarveṣāṃ nāśahetūnāṃ hetumannāśavādinām || 195 ||

ity antaraślokaḥ | tad ayaṃ bhāvo 'napekṣas tadbhāvaṃ prati tadbhāvaniyato 'saṃbhavatpratibandheva kāraṇasāmagrī sakalā kāryotpādane | nanv anapekṣāṇām api keṣāṃcit kvacin nāvaśyaṃ tadbhāvo bhūmibījodakasāmagryām api kadācid aṅkurānutpatteḥ | na tatrāpi saṃtānapariṇāmāpekṣatvāt | naivaṃ bhāvasya kācid apekṣā | tatrāpy antyā kāraṇasāmagrī yā 'vyavahitā kāryotpatteḥ sā phalavaty eva | saiva ca tatrāṅkurahetuḥ | anyas tu pūrvaḥ pa-

1 atadātmaniyatasya ABK: the negation is wanting in the Tib. version || 3 arthāt AKT: arthād eva B || 5 The word pratyetavyo (K comments on niścetavyo) is not represented in the Tib. version || 7 tadbhāve AKT: tadabhāve B || 14 api A: api hi B || 16 phalavanto AKT: phalavantas teṣām B || 22 kāryotpādane BKT: svakāryotpādane A || 25 antyā all: antā B ||

riṇāmas tadartha eva | na ca tāṃ tatra kaścit pratibandhuṃ samarthaḥ | ekatra bhāve vikārānutpatteḥ | utpattau vaikatvahāneḥ | tadātmanaś cāpracyutasya tadutpādanaṃ prati vaiguṇyaṃ kāraṇasyākurvāṇasya pratibandhahetor apratibandhakatvāt | nanu yavabījādayo 'pi śālyaṅkure janye na sāpekṣāḥ | tadutpattipratyayānāṃ kadācit tatrāpi saṃnidhānāt | kathaṃ na sāpekṣāḥ | yāvatā sa evaiṣāṃ svabhāvo nāsti yas tadutpādanaḥ śālibhījasyeti tatsvabhāvāpekṣāḥ | evaṃ tarhi * kṛtakānām api keṣā- A 60b 1
ṃcit satāṃ vā sa eva svabhāvo nāsti yo vinaśvaraḥ | tasmāt tatsvabhāvāpekṣatvān na vinaśvarāḥ | śālibījādīnām api sa svabhāvaḥ svahetor iti yo na taddhetuḥ so 'tatsvabhāvaḥ syāt | niyataśaktiś ca sa hetuḥ svarūpeṇa pratīta eva | na ca svabhāvaniyamo T 317a 1
'rthānām ākasmiko yuktaḥ | anapekṣasya deśakāladravyaniyamāyogāt | tathātrāpi niyamahetur vaktavyo yata ime kecin naśvarātmāno jātā na cātra kaścin niyāmakaḥ svabhāvasyāsti sarvajanmināṃ vināśasiddheḥ | janmisvabhāvo nāśīti cet | na* vai B 23a 1
janma nāśisvabhāvasya hetuḥ na cāhetoḥ svabhāvaniyamaḥ | tasmān nātra kaścid dhetoḥ svabhāvapravibhāgaḥ | tadabhāvāt phalasyāpi nāstīty asamānam | seyaṃ nirapekṣatā vināśasya kvacit kadācic ca bhāvavirodhinī tadabhāvaṃ svabhāvena sādhayati | yo hi svabhāvo nirapekṣaḥ sa yadi kadācid bhavet kvacid vā tatkāladravyāpekṣa iti nirapekṣa eva na syād ity uktam | sa tarhi naśvaraḥ svabhāvo nirapekṣa iti ahetukaḥ syāt | nāhetukaḥ sattāhetor eva bhāvāt tathotpatteḥ | sato hi bhavatas tādṛśasyaiva bhāvāt | nāvaśyaṃ sataḥ kutaścid bhāva iti cet | ākasmikī tarhi satteti | neyaṃ kasyacit kadācit kvacit * viramet | tad dhi kiṃcid upalīyeta na vā yasya yatra kiṃcit A 61a 1
pratibaddham apratibaddhaṃ vā | seyaṃ sattā 'pratibandhinī cet |

1 tāṃ tatra BKT: tām A || 2 vikārānutpatteḥ BK: vivekānutpatteḥ A. In the text he had before him, the Tib. translator apparently read 'vikārānutpatteḥ || 4 nanu A: nanu ca B || 10 api A: omitted by BT, and apparently by K || 15 naśvarātmāno AKT: anaśvarātmāno B || 21 svabhāvo AKT: bhāvo B || 25 bhāvāt ABK: abhāvāt T || 28 Here the Tib. version is not quite clear to me. K's commentary is, as usual, simple and clear: tad dhītyādi | tad dhi vastu kiṃcid upalīyetāśrayed yasya yatra kiṃcid utpādādikaṃ pratiba-

niyamavatī na syāt | tasmān neyam ākasmikī kvacit | katham T 317 b 1 tarhīdānīm ahetuko vināśa uktaḥ | jātasya tadbhāve 'nyānapekṣaṇāt | uktaṃ cātra na vināśo nāma anya eva kaścid bhāvāt ' svabhāva eva hi nāśaḥ sa eva hy ekakṣaṇasthāyī jāta iti | tam asya mandāḥ svabhāvam ūrdhvaṃ vyavasyanti ' na prāk ' darśane 'pi pāṭavābhāvād iti tadvaśena paścād vyavasthāpyate ' vikāradarśaneneva viṣam ajñaiḥ | tad ayaṃ sattāvyatirekeṇa nānyat kiṃcid vināśo 'pekṣata iti tadvyāpī | kathaṃ punar etad gamyate nirapekṣo vināśa iti |

asāmarthyāc ca taddhetor

abhāvakāriṇaḥ kriyāpratiṣedhāc ceti caśabdāt | katham asāmarthyam | siddhe hi bhāve kārako na taṃ karoti | nāpy anyakriyāyāṃ tasya kiṃcid iti | tadatadrūpākaraṇāc cākiṃcitkaro nāpekṣyata iti | kathaṃ kriyāpratiṣedho vināśa iti hi te bhāvābhāvaṃ manyante | tad ayaṃ vināśahetur abhāvaṃ karotīti prāptam | tatra yady abhāvo nāma kaścit kāryaḥ syāt svabhāvaḥ sa eva bhāva iti nābhāvaḥ syāt | tasmād abhāvaṃ karotīti bhāvaṃ na karotīti A 61 b 1 kriyāpratiṣe*dho 'sya kṛtaḥ syāt | tathāpy ayam akiṃcitkaraḥ kimiti apekṣyata iti siddhā vināśaṃ praty anapekṣā bhāvasya | tasmāt

bhavaty eṣa svabhāvataḥ |
yatra nāma bhavaty asmād anyatrāpi svabhāvataḥ || 196 ||

so 'yaṃ kvacid bhavan dṛṣṭo 'napekṣatvāt svabhāvata eva bhavati | tathānyatrāpi svabhāvabhāvī viśeṣābhāvād iti |

T 318 a 1 yā kācid bhāvaviṣayā dvidhaivānumitis tataḥ |
svasādhye kāryabhāvābhyāṃ saṃbandhaniyamāt [tayoḥ || 197 ||

tasmāt dviprakāraiva vastuviṣayānumitiḥ kāryaliṅgā svabhāva-

ddham āyattam | na copalīyeta yasya yatrāpratibaddham ||

1 niyamavatī na A: na niyamavatī B || 14 te AKT: omitted by B || 17 The words bhāvaṃ na karotīti are omitted by B || 24 viśeṣābhāvāt AT: viśeṣābhāvāviśeṣāt B ||

liṅgā ca | yathāsvaṃ vyāpini sādhye tayor eva pratibandhāt liṅgayor liṅgini | yathoktaṃ prāk |

pravṛtter buddhipūrvatvāt tadbhāvānupalambhane |
pravartitavyaṃ nety uktānupalabdheḥ pramāṇatā || 198 ||

tṛtīyas tu hetur anupalabdhir aviśeṣeṇa kvacid arthe gamaka ity ucyate | sanniścayaśabdavyavahārapratiṣedhe hi sarvaivānupalabdhir liṅgam | sanniścayād dhi śabdavyavahārāḥ pravartante | te pravṛttir ity uktāḥ | tathā hy anupalabdhir evāsattvam ity uktam prāk | tac ca pratipattṛvaśān na vastuvaśāt | tāvad dhi sa bhāvo 'sya nāsti yāvad atrāpratipattiḥ | satāpi tena tadarthākaraṇāt | vastutas tv anupalabhyamāno na san nāsan | satām api svabhāvādiviprakarṣāt kadācid anupalaṃbhāt tasyāsatsv api tulyatvāt | tad etat * pratipattuḥ pramāṇābhāvān nivṛttaṃ satt- A 62a 1 vam anupalabdhilakṣaṇaṃ svanimittān śabdavyavahārān nivartayati | tena yāpīyam anupalabdhir upalabdhilakṣaṇaprāptānāṃ vastuto 'py asattvarūpā 'pravṛttiyogyatvāt | tasyā apy etat tulyaṃ prāmāṇyam atra viṣaye | asanniścayaphalāpi sā | asattā*yām apī- B 23b 1 yaṃ pramāṇam eva | na hy asti saṃbhavo yad upalabdhiyogyaḥ sakaleṣv anyeṣu kāraṇeśu san nopalabhyeta | na punaḥ pūrvā T 318b 1 'sattāsādhānī | yasmāt

śāstrādhikārāsaṃbaddhā bahavo 'rthā atīndriyāḥ |
aliṅgāś ca kathaṃ teṣām abhāvo 'nupalabdhitaḥ || 199 ||

so 'yam asattāṃ sādhayann anupalabdhimātreṇa sarvārthānāṃ

8 te pravṛttir AKT: te wanting in B || 9 asattvam ABK: med pa rnams kyi med pa yin T, i.e., asatām asattvam || uktaṃ prāk AT and may be K: uktaṃ B || 10 bhāvo 'sya BKT: bhāvo A || atrāpratipattiḥ BKT: atrāsyāpratipattiḥ A || 14 anupalabdhilakṣaṇam B and K, who quotes another reading too, upalabdhilakṣaṇam (upalabdhilakṣaṇam ity anye paṭhanti | upalabdhir eva sattvam upacārāt tathābhūtaṃ sattvaṃ nivṛttam ity arthaḥ), which is also the reading the Tib. translator had in his text: upalabdhilakṣaṇaprāptam A (upalabdhi° has been corrected into anupalabdhi° by a secunda manus) || 18 pramāṇam eva all: pramāṇa eva B || 20 The word yasmāt is not represented in the Tib. version ||

pramāṇatrayanivṛttyā sādhayet | tatra na śāstranivṛttir abhāvasādhanī | tasya kvacid anadhikāre 'pravṛtteḥ | śāstraṃ hi pravartamānaṃ kaṃcit puruṣārthasādhanam upāyam āśritya pravartate | anyathā 'baddhapralāpasyāprāmāṇyāt | tatra ca prakaraṇe bahavo 'rthā nāvaśyaṃ nirdeśyāḥ | yathā pratyātmaniyatāḥ kāścana puruṣāṇāṃ cetovṛttayo 'niyatanimittabhāvinyaḥ ' deśakālavyavahitā vā prakaraṇānupayogino dravyaviśeṣā na tān śāstraṃ viṣayīkaroti | na ca tathā viprakṛṣṭeṣu svasāmarthyo-
A 62 b 1 padhānāj jñānotpādanaśaktir asti | na cāvaśyam eṣāṃ * kāryopalambho yenānumīyeran | na ca te pramāṇatrayanivṛttāv api na santīti śakyante vyavasātum | tasmān na sarvānupalabdhiḥ sādhanī nivṛttiniścayasya | tad iyam |

sadasanniścayaphalā neti syād vā 'pramāṇatā |

naiva veyam anupalabdhiḥ pramāṇaṃ vyavasāyaphalatvāt pramāṇānām | na hi pravṛttiniṣedhe 'pīyaṃ niḥśaṅkaparicchedaṃ cetaḥ karoti | saṃśayād api kvacil lokasya pravṛtteḥ | tathātve tan niravadyaṃ yadi niścayapūrvaṃ vyavahared iti seyam apravṛttiphalā proktā |

T 319 a 1 pramāṇam api kācit syāl liṅgātiśayabhāvinī || 200 ||

atra na sarvānupalabdhir apramāṇam | pramāṇam api kācil liṅgaviśeṣabhāvinī ' yathodāhṛtā prāk | yat punar uktam apramāṇam anupalabdhir iti

svabhāvajñāpakājñānasyāyaṃ nyāya udāhṛtaḥ |

2 The words kvacid anadhikāre 'pravṛtteḥ have been rendered in the Tib. version by skabs ạga' žig la ạjug pai p'yir, which correspond to a Skr. kvacid adhikāre pravṛtteḥ || 4 'baddha° AK: 'saṃbaddha° B || 15 The expression niḥśaṅkaparicchedaṃ has been wrongly rendered in the Tib. version by t'e ts'om yoṅs su gcod pa can, i.e., śaṅkāparicchedaṃ || 16 The word lokasya is not represented in the Tib. version || 20 atra na sarvānupalabdhir apramāṇam AB (which gives amāṇam): ạdir mi dmigs pa t'ams cad ni ts'ad ma ma yin la T, i.e., atra na sarvānupalabdhiḥ pramāṇam || 21 °bhāvinī B: °bhāvini A || yathodāhṛtā BK: yathodāhṛtam A ||

yasya kasyacit svabhāvo nopalabhyate deśādiviprakarṣāt | na sa tadanupalambhamātreṇāsan nāma yathoktaṃ prāk | yo 'pi jñāpakasya liṅgasyābhāvād atīndriyaḥ pratikṣipyate 'rthaḥ svabhāvaviśeṣo vā | yathā nāsti viraktaṃ ceto devatāviśeṣo vā | nāsti dānahiṃsāviraticetanānām abhyudayahetuteti | pratyakṣe 'py arthe phalasyānantaryābhāvād atatphalasādharmyād viparyasto 'pavadetāpi | na tāvatā tadabhā*va eva | vyavahitānām A 63 a 1 api hetoḥ phalānām utpattidarśanāt | mūṣikālarkaviṣavikāravat | tadbhāve virodhābhāvād atrānupalabdhimātram apramāṇam | bhāve kiṃ pramāṇam iti cet | ata eva saṃśayo 'stu | bhaved vā pramāṇam ity apratikṣepaḥ | tad atra keṣāṃcid arthānāṃ svabhāvānāṃ vā darśanapāṭavābhāvāt kāraṇānāṃ kāryotpādananiyamābhāvāc ca bhavej jñāpakāsiddhiḥ | neyatā tadabhāvaḥ | punaḥ paryāyeṇa keṣāṃcid abhivyakteḥ |

kārye tu kārakājñānam abhāvasyaiva sādhakam || 201 ||

svabhāvābhāve sādhye tadanupalambha evāpramāṇam ucyate | kārakānupalambhas tu pramāṇam eva | na hy asti saṃbhavo yad T 319 b 1 asati kāraṇe kāryaṃ syāt | nanu kadācit kāraṇanāśe 'pi kāryasthitir dṛṣṭā | na brūmaḥ kāraṇasthitikālabhāvi kāryam iti | heturahitā tu bhāvotpattir nāstīty ucyate | na ca tathā sthāyī bhāvas tadupādānaḥ | pāramparyeṇa tu saṃtānopakārāt tatkāryavyapadeśaḥ | yady asya kathaṃcid abhāvaḥ sidhyet tatphalaṃ nāstīti niścīyate |

svabhāvānupalambhaś ca svabhāve 'rthasya liṅgini* | B 24 a 1

svabhāvābhāva eva liṅgini svabhāvānupalambho 'pi kaścit pramāṇam eva | yady anupalabhyamāno vyāpakaḥ svabhāvo 'sya siddhaḥ syāt | yathā vṛkṣatvaṃ śiṃśapāyāḥ |

tadabhāvaḥ pra*tīyeta hetunā yadi kenacit || 202 || A 63 b 1

5 °cetanānām all: cetanām B || 8 °viṣa° BKT: °viṣaya° A || 17 kārakānupalambhas AB: kāraṇānupalambhas T (rgyu mi dmigs pa), and apparently K || 18 kāraṇanāśe A: kāraṇavināśe B and may be K || 21 pāramparyeṇa A: pāramparyāt B || 24 svabhāvābhāva eva ABK: svabhāva eva (raṅ bžin ñid) T ||

yady asya kāraṇasya svabhāvasya vyāpakasya vā 'bhāvaḥ kutaścid gamakād dhetoḥ sidhyet | so 'yam asan eva svakāryaṃ vyāpyaṃ vā nivartayati | tadabhāvāsiddhau nivartye 'pi saṃśayāt | katham idānīṃ bhāvasya svayam anupalabdher abhāvasiddhiḥ |

dṛśyasya darśanābhāvakāraṇāsaṃbhave sati |
bhāvasyānupalabdhasya bhāvābhāvaḥ pratīyate || 203 ||

bhāvo hi yadi bhaved yathāsvaṃ grāhakeṇa karaṇenopalabhya eva bhavet | sa darśanapratibandhiṣu vyavadhānādiṣv asatsūpalabhya eva | anupalabdhas tv asann iti niścīyate | tādṛśaḥ sata upalambhāvyabhicārāt | ayam eva hetur hetuvyāpakayor abhāve 'pi veditavyaḥ |

viruddhasya ca bhāvasya bhāve tadbhāvabādhanāt |
tadviruddhopalabdhau syād asattāyā viniścayaḥ || 204 ||

T 320 a 1 yo hi bhāvo yena saha nāvatiṣṭhate tadupādānayor anyonyavaiguṇyāśrayatvenārambhavirodhāt ' tayor viruddhayor ekasya bhāve 'py anyābhāvagatir bhavati ' yathoktaṃ prāk | idam anupalabdher na pṛthag vyavasthāpyate | tata eva virodhagater virodhāc cābhāvasādhanāt | bhavatu nāmaivaṃvidhāyā 'nupalabdher abhāvagatiḥ | sā punaḥ katham anumānam | kathaṃ ca na syāt |
A 64 a 1 dṛṣṭāntānapekṣaṇāt | * na hy asyāṃ kaścid dṛṣṭānto 'sti | kiṃ na nirupākhyaṃ vyomakusumādi dṛṣṭāntaḥ | tad asat katham avagantavyaṃ yenaivaṃ syāt | anupalabdher eveti cet | tatra katham adṛṣṭāntikā 'sattāsiddhiḥ ' sadṛṣṭāntatve vā 'navasthāprasaṅgaḥ | tathā cāpratipattiḥ | tasmān nirupākhyābhāvasiddhivad anyatrāpi dṛṣṭāntānapekṣaṇād ananumānaṃ | śṛṇvann api devānāṃpriyo nāvadhāraṇapaṭuḥ | nimittaṃ hy asacchabdavyavahārāṇām upalabhyānupalabdhiḥ | sā svasaṃnidhānāt svanimittān etān sādhayatīti svanimittasāmagrīyogyasaṃnidhānaḥ sarvo 'tra

1 kāraṇasya AT: omitted by B || 9 °pratibandhiṣu AK: °pratibandheṣu apparently B || 10 upalabhya eva A: upalabhyata eva B || 25 tasmān AK: tan B || 29 sarvo 'tra BKT: sarvo A ||

dṛṣṭāntaḥ | asattā punar atrānupalabdhir eva | ata eveyaṃ kāraṇāt kāryānumānalakṣaṇatvāt svabhāvahetāv antarbhavatīti vakṣyāmaḥ | sacchabdavyavahārapratiṣedhe 'pi pramāṇanivṛttyā nimittavaikalyābhāvino 'ṅkurādayo dṛṣṭantaḥ ' na kevalaṃ nirupākhyam | nirupākhye 'pīyam eva pravṛttir niṣidhyate | anupala- T 320b 1 bdhilakṣaṇā 'sattā siddhaiva | so 'yaṃ mūḍho nimittaṃ tadabhāvaṃ vābhyupagamya pravṛttinivṛttī vilomayan yathābhyupagamaṃ pratipādyate ' nirupākhyavad anyavad veti | sa eva tāvad upalabdhyabhāvaḥ kathaṃ siddha iti cet | etad uttaratra vakṣyāmaḥ | anyatrāpy anumāne sādhyadharmeṇa vyāptaṃ sādhanam icchan ki*m iti dṛṣṭāntena pratyāyyo vyāpyanirdeśād eva A 64b 1 vyāpnuvataḥ siddheḥ | niścitārthasyāpi smṛtyartho dṛṣṭānta iti cet | tad itaratrāpi samānaṃ | so 'yam anyatrānupalambhamātrād asadvyavahāraṃ pratipadyamāno 'pīha vyāmūḍha iti smāryate | atha yad idaṃ na santi pradhānādayo 'nupalabdher iti | tatra katham asadvyavahāravidhiḥ ' sadvyavahāraniṣedho vā | kathaṃ ca na syāt | tadarthapratiṣedhe dharmivācino 'prayogād abhidhānasya nirviṣayasya ca pratiṣedhasyāyogāt | naiṣa doṣaḥ | yasmāt |

anādivāsanodbhūtavikalpapariniṣṭhitaḥ |
śabdārthas trividho dharmo bhāvābhāvobhayāśrayaḥ || 205 ||
tasmin bhāvānupādāne sādhye 'syānupalambhanam |
tathā hetur na tasyaivābhāvaḥ śabdaprayogataḥ || 206 ||

niveditam etat ' yathā naite śabdāḥ * svalakṣaṇaviṣayā anā- B 24b 1 divāsanāprabhavavikalpapratibhāsinam arthaṃ viṣayatvenātmasāt kurvanti ' vaktuḥ śrotus ca tadvikalpabhājo yathāpratibhāsivastupratipādanasamīhāprayogāt ' tadākāravikalpajananāc ca |

1 ata eveyam AKT: ata evam B || 7 vilomayan AKT (cf. Edgerton, s.v.): vilopayan B || 8 anyavad veti AKT: anyad veti B || 9 etad BKT: omitted by A || 10 anyatrāpy AKT: anyatrāpi hy B || 13 itaratrāpi AT: itaratra B || 15 The words pradhānādayo 'nupalabher are a quotation from *Nyāyamukham* (cf. ed. Tucci, p. 16, ll. 9–10). 17 The words kathaṃ ca na syāt are not represented in the Tib. version || 25 °vikalpa° AKT: omitted by B ||

T 321 a 1 na copādānakāryapratyayāpratibhāsi rūpaṃ śakyaṃ tadviṣay-
tvenādhyavasātum | sa tu vikalpaḥ sadasadubhayapratyayā-
A 65 a 1 hitavāsanāprabhava iti tatpratibhāsyākārādhyavasāyava*śena
ca bhāvābhāvobhayadharma ity ucyate | tad atra dharmiṇi vya-
vasthitāḥ sadasattvaṃ cintayanti ' kim ayaṃ pradhānaśabdapra-
tibhāsy artho bhāvopādāno na veti | tasya bhāvānupādānatve
sādhye sa eva pratyātmavedyatvād apratikṣepārho 'rtho dharmī |
na ca sa evārthaḥ svalakṣaṇam iti śakyaṃ vaktum | asaṃprāpta-
niruddhayor apy arthayos tasyānapāyāt | vastuviparītākāranive-
śiṣv api tīrthāntarīyapratyayeṣu bhāvāt |

paramārthaikatānatve śabdānām anibandhanā |
na syāt pravṛttir artheṣu darśanāntarabhediṣu || 207 ||
atītājātayor vāpi na ca syād anṛtārthatā |
vācaḥ kasyāścid ity eṣā bauddhārthaviṣayā matā || 208 ||

iti saṃgrahaślokau | tasya ca yathā samīhitarūpānupādānatve sādhye tathānupalambho 'sya dharmo 'stīti na sādhanadharmāsiddhiḥ | na punar atrāyam eva śabdavikalpapratibhāsy artho 'pahnūyate | tasya buddhāv upasthāpanāya śabdaprayogāt | tadabhāve tadayogāt | api ca |

śabdārthāpahnave sādhye dharmādhāranirākṛteḥ |
na sādhyaḥ samudāyaḥ syāt siddho dharmaś ca keva-
[laḥ || 209 ||

yadi hi śabdārtha evāpohyeta pradhānaśabdavācyasya dharmiṇa
eva nirākaraṇān nirādhāraḥ sādhyadharmaḥ syāt | tad ayam
T 321 b 1 A 65 b 1 ādhāravyavacchedānape*kṣo na vivādāśraya iti nopanyasanīya
eva syāt | kiṃ ca |

sadasatpakṣabhedena śabdārthānapavādibhiḥ |
vastv eva cintyate hy atra pratibaddhaḥ phalodayaḥ || 210 ||
arthakriyā'samarthasya vicāraiḥ kiṃ tadarthinām |
ṣaṇḍhasya rūpavairūpye kāminyāḥ kiṃ parīkṣayā || 211 ||

2 adhyavasātum A: avasātum B || 17 The word vikalpa is omitted in the Tib. version. Instead of vikalpa B reads vikalpya || 27 °baddhaḥ AK: °baddha° B ||

na hi śabdārtho 'san san vā kaṃcit puruṣārtham uparuṇaddhi samādadhāti vā | yathābhiniveśam atattvāt | yathātattvaṃ cāsamīhitatvāt | tad ayaṃ pravartamānaḥ sarvadā sadasaccintāyām avadhīritavikalpapratibhāso vastv evādhiṣṭhānīkaroti [1] yatrāyaṃ puruṣārthaḥ pratibaddho yathāgnau śītapratīkārādiḥ | na hy atra śabdārthaḥ samarthas tadanubhavāptāv api tadabhāvāt | tad ayam arthakriyārthī tadasamarthaṃ prati dattānuyogo bhavituṃ na yuktaḥ | na hi vṛṣasyantī ṣaṇḍhasya rūpavairūpyaparīkṣāyām avadhatte | yat punar etad uktaṃ kalpitasyānupalabdhir dharma iti tasya ko 'rthaḥ |

śabdārthaḥ kalpanājñānaviṣayatvena kalpitaḥ |
dharmo vastvāśrayāsiddhir asyokto nyāyavādinā || 212 ||

kalpanāviṣayatvāc chabdārtha eva kalpitaḥ | tasya vastvāśrayānupalambho dharma ity abhiprāyaḥ | yad uktam [1] na pramāṇatrayanivṛttāv api bhāvābhāvasiddhir iti | tan mā bhūd anyapramāṇānivṛttau nivṛttiḥ | tayor asakalaviṣayatvād āgamaḥ * punar A 66 a 1 na kiṃcin na vyāpnoti | tannivṛttiḥ kathaṃ na gamiketi | uktam atra nāgameṣu sarvārthā upanibadhyante 'prakaraṇāpannatvād T 322 a 1 iti | api ca |

nāntarīyakatā'bhāvāc chabdānāṃ vastubhiḥ saha |
nārthasiddhis tatas te hi vaktrabhiprāyasūcakāḥ || 213 ||

na hi śabdā yathābhāvaṃ vartante yatas tebhyo 'rthaprakṛtir niścīyeta | te hi vaktur vivakṣāvṛttaya iti tannāntarīyakās tām eva gamayeyuḥ | na ca puru*ṣecchāḥ sarvā yathārthabhāvi- B 25 a 1 nyaḥ | na ca tadapratibaddhasvabhāvo bhāvo 'nyaṃ gamayati |

1 'san san vā AK: sann asan vā BT || 3 tad A: tasmād B and may be K || 8 dattānuyogo bhavituṃ na yuktaḥ AK: na dattānuyogo bhavituṃ yuktaḥ B || 9 rūpavairūpyaparīkṣāyām BKT: rūpaparīkṣāyām A || 10 The source of this citation is the *Nyāyamukham* (cf. G. Tucci, *op. cit.*, p. 17, ll. 1 sgg.) || 14 ity abhiprāyaḥ AT: ity abhiprāya iti B || 15 anya° AKT: anyatra B || 23 niścīyeta BK: niścīyate A || 25 tadapratibaddhasvabhāvo B: tadapratibaddhaḥ svabhāvo A ||

yat tarhīdam āptavādāvisaṃvādasāmānyād anumānatety āgamasyānumānatvam uktam ' tat katham | nāyaṃ puruṣo 'nāśrityāgamaprāmāṇyam āsituṃ samarthaḥ | atyakṣaphalānāṃ keṣāṃcit pravṛttinivṛttyor mahānuśaṃsāpāpaśravaṇāt tadbhāve virodhādarśanāc ca | tat sati pravartitavye varam evaṃ pravṛtta iti parīkṣayā prāmāṇyam āha | tac ca |

saṃbaddhānuguṇopāyaṃ puruṣārthābhidhāyakam |
parīkṣādhikṛtaṃ vākyam ato 'nadhikṛtaṃ param || 214 ||

sambandho vākyānām ekārthopasaṃhāropakāraḥ | na daśadāḍimādivākyānām ivānupasaṃhāra eva | anyathā vaktur vaiguṇyam udbhāvayet | aśakyopāyaphalāni ca śāstrāṇi phalārthī nādriyeta
A 66 b 1 vicārayitum ' apuruṣārthaphalā*ni ca | viṣaśamanāya takṣaka-
T 322 b 1 phaṇaratnālaṃkāropadeśavat ' kākadantaparīkṣāvac ca | tadviparyayeṇopasaṃhāravac chakyopāyaṃ puruṣārthābhidhāyi ca śāstraṃ parīkṣyetānyatrāvadhānasyaivāyuktatvāt | tad yadi na parīkṣāyāṃ visaṃvādabhāk pravartamānaḥ śobheta | kaḥ punar asyāvisaṃvādaḥ |

pratyakṣeṇānumānena dvividhenāpy abādhanam |
dṛṣṭādṛṣṭārthayor asyāvisaṃvādas tadarthayoḥ || 215 ||

pratyakṣeṇābādhanaṃ pratyakṣābhimatānām arthānāṃ tathābhāvaḥ ' yathā nīlādisukhaduḥkhanimittopalakṣaṇarāgādibuddhīnām | atathābhimatānāṃ cāpratyakṣatā ' yathā śabdādirūpasaṃniveśināṃ sukhādīnāṃ dravyakarmasāmānyasaṃyogādīnāṃ ca | tathānāgamāpekṣānumānaviṣayābhimatānāṃ tathābhāvaḥ ' yathā catūrṇām āryasatyānām | ananumeyānāṃ tathā-

1 The verse ātpavādāvisaṃvādasāmānyād anumānatā is borrowed from the *Pramāṇasamuccayaḥ*, II, 5 *a* (cp. Randle, pp. 17–18) || 4 °pāpa° BKT: omitted by A || 9 na daśa° A: daśa° BT || 15 °yuktatvāt AT: °yuktarūpatvāt B || 16 na parīkṣāyām A: parīkṣāyāṃ na B || śobheta A: śobhate B and may be K || 23 dravyakarmasāmānyasaṃyogādīnam BKT: dravyakarmasaṃyogādisāmānyādīnām A || 24 °matānām all: °matānām ananumeyānāṃ ca B || 25 After āryasatyānām B adds ātmādīnāṃ cāgamāpekṣānumāne'pi yathā rāgādirūpam ||

bhāvo yathā 'tmādīnām | āgamāpekṣānumāne 'pi yathā rāgādirūpaṃ tatprabhavaṃ cādharmam abhyupagamya tatprahāṇāya snānāgnihotrāder anupadeśaḥ | seyaṃ śakyaparicchedāśeṣaviṣayaviśuddhir avisaṃvādaḥ |

āptavādāvisaṃvādasāmānyād anumānatā |
buddher agatyābhihitā parokṣe 'py asya gocare || 216 ||

tasya cāsyaivambhūtasyāptavādasyāvisaṃvādasāmānyād adṛṣṭavyabhicārasya pratyakṣānumānā*gamye 'py arthe pratipattes A 67 a 1 tadāśrayatvāt tadanyapratipattivad avisaṃvādo 'numīyate | tataḥ śabdaprabhavāpi satī na śābdavad abhiprāyaṃ nivedayaty T 323 a 1 evety arthāvisaṃvādād anumānam api | athavānyathāptavādasyāvisaṃvādād anumānatvam ucyate |

heyopādeyatattvasya sopāyasya prasiddhitaḥ |
pradhānarthāvisaṃvādād anumānaṃ paratra vā || 217 ||

heyopādeyatadupāyānāṃ tadupadiṣṭānām avaiparītyam avisaṃvādaḥ | yathā catūrṇām āryasatyānāṃ vakṣyamāṇanītyā | tasyāsya puruṣārthopayogino 'bhiyogārhasyāvisaṃvādād viṣayāntare 'pi tathātvopagamo na vipralambhāyanuparodhāt [1] niṣprayojanavitathābhidhānavaiphalyāc ca vaktuḥ | tad etad agatyobhayathāpy anumānatvam āgamasyopavarṇitam | varam āgamāt pravṛttāv evaṃ pravṛttir iti | na khalv evam anumānam anapāyam anāntarīyakatvād artheṣu śabdānām iti niveditam etat |

puruṣātiśayāpekṣaṃ yathārtham apare viduḥ |

yathārthadarśanādiguṇayuktaḥ puruṣa āptas tatpraṇayanam avi-

1 After anumāne 'pi A adds abādhanam (in margine) || 4 °viśuddhir BT: °śuddhir A || 5 Cf. supra, p. 108, l. 1 || 7 tasya cāsyaivambhūtasya T (de daṅ ạdi de ltar bur gyur pai) and may be K: tasya caivaṃbhūtasya A: tasyāsyaivaṃbhūtasya B || 8 The text the Tib. translator had before him had apparently adṛṣṭāvyabhicārasya (ma mt'oṅ par ạk'rul pa med pa can) || 9 tadāśrayatvāt AK: tadāśritatvāt B || 11 āptavādasya A: āptavacanasya B || 18 tathātvopagamo KT: tathārthopagamo AB || 22 anapāyam all: anupāyam B ||

samvāda ity anye |

iṣṭo 'yam arthaḥ śakyeta jñātuṃ so 'tiśayo yadi || 218 ||

sarva evāgamam anāgamaṃ vā pravṛttikāmo 'nveṣate prekṣā-
B 25 b 1 pūrvakārī na vyasanena | api nā*mānuṣṭheyam ato jñātvā pravṛtto
A 67 b 1 'rthavān * syām iti | sa śakyadarśanāvisaṃvādapratyayenānyatrā-
pi pravartate | evaṃprāyatvāl lokavyavahārasya | puruṣaparī-
T 323 b 1 kṣayā tu pravṛttāv apravṛttir eva | tasya tathābhūtasya jñātum
aśakyatvāt ˡ nāniṣṭeḥ | tādṛśām avitathābhidhānāt | tathā hi |

ayam evaṃ na vety anyadoṣānirdoṣatāpi vā |
durlabhatvāt pramāṇānāṃ durbodhety apare viduḥ || 219 ||

caitasyebhyo hi guṇadoṣebhyaḥ puruṣāḥ samyaṅmithyāpravṛttayaḥ ˡ te cātīndriyāḥ svaprabhavakāyavāgvyavahārānumeyāḥ syuḥ | vyavahārāś ca prāyaśo buddhipūrvam anyathāpi kartuṃ śakyante ˡ puruṣecchāvṛttitvāt ˡ teṣāṃ ca citrābhisaṃdhitvāt | tad ayaṃ liṅgasaṃkarāt katham aniścinvan pratipadyeta | atha kiṃ naiva sa tādṛśaḥ puruṣo 'sti yo nirdoṣaḥ |

sarveṣāṃ savipakṣatvān nirhrāsātiśayaśritām |
sātmībhāvāt tadabhyāsād dhīyeran āśravāḥ kvacit || 220 ||

sa tu prahīṇāśravo durjñānaḥ | doṣā hi nirhrāsātiśayadharmāṇo
vipakṣābhibhavotkarṣāpakarṣaṃ sādhayanti jvālādivat | te hi
vikalpaprabhavāḥ saty apy upādāne kasyacin manoguṇasyā-
bhyāsād apakarṣiṇaḥ | tatpāṭave niranvayavināśadharmāṇaḥ
syuḥ | jvālādivad eva | tena syād api nirdoṣaḥ | kathaṃ nirdoṣo
A 68 a 1 nāma | yāvatā doṣavipakṣasātmatve 'pi doṣasātma*no vipakṣo-
tpattivad yathāpratyayaṃ doṣotpattir api | nāyaṃ doṣaḥ | yas-
T 324 a 1 māt |

nirupadravabhūtārthasvabhāvasya viparyayaiḥ |
na bādhā yatnavattve 'pi buddhes tatpakṣapātataḥ || 221 ||

3 sarva eva AKT: sarva evāyam B || 21 °prabhavāḥ all: °prabhāvāḥ B || 25 According to the division accepted in the Tib. version, after the words doṣotpattir api beginns the seventh chapter (bam po bdun pa) || 27 This same stanza is found also in Ch. II, 212 b–213 a (according to the numeration of RS) ||

na hi svabhāvo 'yatnena vinivartayituṃ śakyaḥ | śrotriyakāpālikaghṛṇāvat | yatnaś ca prāpyanivartyayoḥ svabhāvayor guṇadoṣadarśanena kriyeta | tac ca vipakṣasātmanaḥ puruṣasya doṣeṣu na saṃbhavati | tasya nirupadravatvāt | aśeṣadoṣahāneḥ ¹ paryavasthānajanmapratibaddhaduḥkhavivekāt ¹ praśamasukharasasyānudvejanāc ca | abhūtārthaṃ khalv apy upādānabalabhāvisaṃtānasya viparyayopādānān na syāt | na tu bhūtārtham ¹ vastubalotpatteḥ | abhūtārthāś ca doṣā na pratipakṣasātmyabādhinaḥ | tasmān na punar doṣotpattiḥ | yatne 'pi buddher guṇapakṣapātena pratipakṣa eva yatnādhānāt ¹ * parīkṣāvato viśeṣeṇādusṭātmanaḥ | kaḥ punar eṣāṃ doṣāṇāṃ prabhavo yatpratipakṣābhyāsāt prahīyante |

sarvāsāṃ doṣajātīnāṃ jātiḥ satkāyadarśanāt |
sāvidyā tatra tatsnehas tasmād dveṣādisaṃbhavaḥ || 222 ||

na hi nāhaṃ na mameti paśyataḥ parigraham antareṇa kvacit snehaḥ | na cānanurāgiṇaḥ kvacid dveṣaḥ | ātmātmīyānuparodhiny uparodhapratighātini ca tadabhāvāt | tasmāt samā*najātīyābhyā- A 68 b 1 sajam ātmadarśanam ātmīyagrahaṃ prasūte | tau ca tatsnehaṃ sa ca dveṣādīn iti satkāyadarśanajāḥ sarvadoṣāḥ | tad eva cā- T 324 b 1 jñānam ity ucyate |

moho nidānaṃ doṣāṇām ata evābhidhīyate |
satkāyadṛṣṭir anyatra tatprahāṇe prahāṇataḥ || 223 ||

mohaṃ doṣanidānam āhuḥ ¹ amūḍhasya doṣānutpatteḥ ¹ punar anyatra satkāyadṛṣṭim | tac caitat pradhānanirdeśe sati syād anekajanmanāṃ doṣāṇām ekotpattivirodhāt | na ca dvayoḥ prā-

4 aśeṣadoṣahāneḥ AS: sarvadoṣahāneḥ BK || 5 °duḥkhavivekāt AS: °duḥkhasya vivekāt B || 6 The words praśamasukharasasyānudvejanāc ca have been rendered in the Tib. version by rab tu že bai bde bai p'yir daṅ | skyo ba med pai p'yir ro | Apparently the Tib. translator had before him an alterated reading praśamasukhāt | anudvejanāc ca || 19 sa ca A: ca wanting in BS: sa is not represented in the Tib. version, in which all the phrase is rendered by the words de dag gis kyaṅ de la c'ags pa daṅ že sdaṅ la sogs pa skyed par byed, etc., which correspond to a Skr. tau ca tatsnehaṃ dveṣādīn ca ||

dhānye ekaikanirdeśaḥ parabhāgabhāk | ubhayathāpy ekasya nirdeśe na virodhaḥ | prādhānyaṃ punas tadupādānatvena | tatprahāṇe doṣāṇāṃ prahāṇāt | tasmāt saṃbhavati satkāyadarśanajanmanāṃ doṣānāṃ tatpratipakṣanairātmyadarśanābhyāsāt B 26 a 1 prahāṇam | sa tu kṣīṇa*doṣo duranvayo yadupadeśād ayaṃ pratipadyeta | mā bhūt puruṣāśrayaṃ vacanam āgamaḥ praṇetur duranvayatvāt |

girāṃ mithyātvahetūnāṃ doṣāṇāṃ puruṣāśrayāt |
apauruṣeyaṃ satyārtham iti kecit pracakṣate || 224 ||

na khalu sarva evāgamaḥ saṃbhāvyavipralambhaḥ |' vipralambhahetūnāṃ doṣāṇāṃ puruṣāśrayād apauruṣeyaṃ satyārtham ity eke | kāraṇābhāvo hi kāryābhāvaṃ sādhayatīti | ya evaṃvādinas tān eva prati |

A 69 missing girāṃ satyārthahetūnāṃ* guṇānāṃ puruṣāśrayāt |
apauruṣeyaṃ mithyārthaṃ kiṃ nety anye pracakṣate || 225 ||

yathā rāgādiparītaḥ puruṣo mṛṣāvādī dṛṣṭas tathā dayādharmatādiyuktaḥ satyavāk | tad yathā vacanasya puruṣāśrayān mithyā- T 325 a 1 rthatā tathā satyārthatāpīti | sa nivartamānas tām api nivartayatīty ānarthakyaṃ syād viparyayo vā | na hi śabdāḥ prakṛtyārthavantaḥ | samayāt tato 'rthakhyāteḥ kāyasaṃjñādivat | aprātikūlyaṃ tu yogyatā ' samaye tadicchāpraṇayanāt | nisargasiddheṣv icchāvaśāt pratipādanāyogāt | te 'narthakāḥ puruṣasaṃskārād arthavantaḥ syuḥ | tatsaṃskāryataiva caiṣāṃ pauruṣeyatā yuktā notpattiḥ | tata evārthavipralambhāt | utpanno 'py anyathā samito noparodhī tadanyapuruṣadharmavat | tad ayaṃ nivartamānaḥ svakṛtasamayasaṃbhavām arthapratibhāṃ nivartayati | tat kutas tannivṛttyā satyārthatā | atha punar utpattir eva pau-

1 The expression parabhāgabhāk has been rendered into Tib. by the words mdzes pa la brten pa, in close accordance with K, who comments on śobhābhāk || 2 ekasya nirdeśe AS: ekanirdeśe B || 5 sa tu ABS: K seems to have read sa ca || 12 sādhayatīti all: sādhayati B || ya evaṃvādinas BK: ya wanting in AS || 17 °dharmatādiyuktaḥ all: °dharmatādiguṇayuktaḥ B ||

ruṣeyatā | na samayākhyānam |

arthajñāpanahetur hi saṃketaḥ puruṣāśrayaḥ |
girām apauruṣeyatve 'py ato mithyātvasaṃbhavaḥ || 226 ||

kiṃ hy asyāpauruṣeyatayā ʹ yato hi samayād arthapratipattiḥ sa pauruṣeyo vitatho 'pi syāt | śīlasādhanasvargavacanaṃ tad anyathā samayena viparyāsayet | tenāyathārtham api prakāśanasaṃbhavāt sa eva doṣaḥ |

saṃbandhāpauruṣeyatve syāt pratītir asaṃvidaḥ |

syād etad akāryasaṃbandhā eva śabdāḥ | na te 'rtheṣu puruṣair anyathā viparyasyante | tenādoṣa iti | kim idānīṃ saṃketena | sa hi saṃbandho yato 'rthapratītiḥ | sa ced apauruṣeyo nāyaṃ samayam apekṣeta | apratītyāśrayo vā kathaṃ saṃbandhaḥ | T 325 b 1

saṃketāt tadabhivyaktāv asamarthānyakalpanā || 227 ||

na vai saṃbandho vidyamāno 'py anabhivyaktaḥ pratītihetuḥ | saṃketas tv enam abhivyanakti | sa tarhi siddhopasthāyī kim akāraṇaṃ poṣyate | nanv iyān saṃbandhasya vyāpāro yad arthapratītijananam | tat samayenaiva kṛtam iti | nāyogye samayaḥ samartha iti yogyatā tatsaṃbandhaś cet | tat kiṃ vai śabdaḥ saṃbandho 'stu | samarthaṃ hi rūpaṃ śabdasya yogyatā ʹ kāryakaraṇayogyatāvat | sā ced arthāntaraṃ kim śabdasyeti saṃbandho vācyaḥ | yogyatopakāra iti cet | na | nityāyāḥ niratiśayatvāt | tatrāpy atiprasaṅgād upakārāsiddheḥ | yogyatāyāṃ ca svato yogyatve 'rtha eva kiṃ neṣyate | samayas tarhi kathaṃ śabdārthasaṃbandhāḥ | puruṣeṣu vṛtteḥ | nāmiśrāṇāṃ siddhānāṃ kaścit saṃbandho 'bhedaprasaṅgāt ʹ anapekṣaṇāc ca | arthaviśeṣasamīhāpreritā vāg ata idam iti viduṣaḥ svanidānābhāsinam arthaṃ sūcayatīti buddhirūpavāg vijñaptyor janyajana*kabhāvaḥ saṃ- A 70 a 1

1 The words samayākhyānam have been rendered in the Tib. version by brdar byas pa, in close accordance with K, who comments on saṃketakaraṇam || 5 The Tib. translator seems to have had in his text apauruṣeyo (skyes bus ma byas pa) || 26 svanidānābhāsinam A: svanidānāvabhāsinam BS: the text K had before him read apparently svanidānapratibhāsinam ||

bandhaḥ ˡ tataḥ śabdāt pratipattir avinābhāvāt | tadākhyānaṃ samayaḥ | tataḥ pratyāyakasaṃbandhasiddheḥ saṃbandhākhyānāt | na tu sa eva saṃbandhaḥ | astu vānya eva nityaḥ saṃbandhaḥ | tena

girām ekārthaniyame na syād arthāntare gatiḥ |

na hi tena saṃbandhenāsaṃbaddhe 'rthe pratītir yuktā | tasya vaiphalyaprasaṅgāt | dṛṣṭaś cecchāvaśāt kṛtasamayaḥ sarvaḥ sarvasya dīpakaḥ |

anekārthābhisaṃbandhe viruddhavyaktisaṃbhavaḥ || 228 ||

T 326 a 1 atha mā bhūd dṛṣṭavirodha iti sarve sarvasya vācakāḥ | tathā na
sarvaḥ sarvasādhano 'saṃkarāt kāryakāraṇatāyāḥ | tatra prati-
B 26 b 1 niyatasādhane 'bhimate 'rthe sarvasādhyasādhanasādhāraṇasya *
śabdasyeṣṭavyaktim eva samayakāraḥ karotīti kuta etat ˡ so 'niyato
niyamaṃ puruṣāt pratipadyate | tadā |

apauruṣeyatāyāś ca vyarthā syāt parikalpanā |

api nāmāsaṃkīrṇam arthaṃ jānīyām iti saṃkarahetuḥ puruṣo-
pākīrṇaḥ | tatra yādṛśāḥ puruṣaiḥ kvacit prayuktāḥ saṃkīryante ˡ
tādṛśā eva sarvasādhāraṇāḥ santaḥ kvacit tair viniyamitās
tattvāparijñānāt | prakṛtyaiva vaidikā niyatā iti cet | nopadeśam
apekṣeran ˡ nānyathā saṃketena prakāśayeyuḥ ˡ vyākhyāvikalpaś
ca na syāt | upadeśasya ceṣṭasaṃvādaḥ śakyavikalpe nāstīti
A 70 b 1 vyarthaivāpauruṣeya*tā |

vācyaś ca hetur bhinnānāṃ saṃbandhasya vyavasthi-
[teḥ || 229 ||

arthā hi bāhyā na rūpaṃ śabdasya na śabdo 'rthānām | yenābhinnātmatayā vyavasthābhede 'pi nāntarīyakatā syāt | kṛtakatvānityatvavat | nāpy ete vivakṣājanmāno dhvanayo ' janmāno vā vivakṣāvyaṅgyāḥ ˡ nārthāyattāḥ | tataḥ katham idānīṃ

14 pratipadyate all: pratipadyeta A || 17 kvacit all: kutaścit A || 18 tādṛśā all: te tādṛśā B || 20 nānyathā all: anyathā ca B || 27 kṛtakatvānityatvavat BK: kṛtakānityatvavat A: kṛtakānityavat T ||

tatpratiniyamasaṃsādhyaṃ tadanvayaṃ sādhayeyuḥ | na hy apratibaddhas tatsādhana iti |

asaṃskāryatayā puṃbhiḥ sarvathā syān nirarthatā |
saṃskāropagame mukhyaṃ gajasnānam idaṃ bhavet || 230 || T 326 b 1

iti saṃgrahaślokaḥ | api ca | śabdārthayoḥ saṃbandho nityo vā syād anityo vā | yady anityaḥ puruṣecchāvṛttir avṛttir vā | apuruṣādhīnatve puruṣāṇāṃ yathābhiprāyaṃ deśādiparāvṛttyā tena pratipādanaṃ na syāt | icchāyām apy anāyattasya kadācid ayogāt| parvatādivat | ayam eva nityatve 'pi doṣas tasya sthirarūpasya parāvṛttyayogād iti samaṃ sarvāvasthāne 'pīṣṭapratiniyamābhāvat | tato viśeṣapratipattir na syād iti pūrvavat prasaṅgaḥ | icchāvṛttau ca pauruṣeyatvam iti vipralambhāśaṅkā | api ca |

saṃbandhināṃ anityatvān na saṃbandhe 'sti nityatā |

parāśrayo hi saṃbandho 'pratibandhe tayoḥ saṃbandhitā 'yogāt | sa cāśrayo 'nityaḥ | apāye 'sya saṃbandhasyāpy apāyaḥ ' anyathānāśritaḥ syāt | tato na nityaḥ | tadāśrayā*rthaś ca vaktavyaḥ | A 71 a 1 nityasyānupakāryatvāt | anupakurvāṇaś cānāśrayaḥ | jāter vācyatvād adoṣa iti cet | na | tadvacane prayojanābhāvāt iti nirloṭhitam etat | sarvatra ca jātyasaṃbhavād ayogo yādṛcchikeṣu vyaktivāciṣu ' sarvadā jāticodane viśeṣāntaravyudāsena pravṛttyayogāc ca | tasmād anvayavyatirekiṇo bhāvasya bhāvābhāvau saṃbandhaḥ |

arthair ataḥ sa śabdānāṃ saṃskāryaḥ puruṣair dhiyā || 231 ||

tāv eva bhāvābhāvāv āśrityāsaṃsṛṣṭāv api saṃsṛṣṭāv iva puru-

1 °saṃsādhyam BK: °sādhyam A || 8 °dhīnatve B and may be K: dhīnatvena A. Equally good || 9 ayogāt BKT (mi ruṅ ba'i p'yir): aniyogāt A || 17 nityasyānupakāryatvāt | anupakurvāṇaś cānāśrayaḥ A: ca nāśrayaḥ B. A different reading of this line is found in Manorathanandin, who reads with a slight variance nityasyānupakāryatvād akurvāṇaś ca nāśrayaḥ, thus adding a new verse to the text. In Z this verse, wanting in the text, is added by a secunda manus in the margin. The fact that this vers is due to some posterior interpolation is additionally proved by the Tib. translation, which omits to give it. See also the Introd., p. XXXII || 24 iva A: omitted by B and T ||

T 327 a 1 ṣasya vyavahārabhāvanātaḥ pratibhāta iti pauruṣeyo bhāvānāṃ saṃśleṣaḥ | kiṃ cāśrayavināśān naṣṭe saṃbandhe sa śabdaḥ punar asaṃbandhatvān nāpūrveṇa yojyeta | utpannotpannāś ca bhāvāḥ sthitasaṃbandhābhāvād asaṃbandhino 'vācyāḥ syuḥ | tatrāpi |

arthair eva sahotpāde

kalpyamāne

na svabhāvaviparyayaḥ |

śabdeṣu yuktaḥ

atha mā bhūn naṣṭasaṃbandhasya śabdasyārthāntare vaiguṇyaṃ arthānāṃ cāvācyatety utpanno ' rthaḥ saṃbandhavān yady utpadyeta ׀ sa saṃbandha utpanno 'pi na śabde syāt | tasya tenāsaṃbandhisvabhāvasya svabhāvaviparyayam antareṇa tadbhāvāyogāt | arthena sahotpannasyānyataḥ siddhasyānupakāriṇi śabde 'samāśrayāc ca | tasyāpi tadutpattisahakāritve samarthasya nityot-
A 71 b 1 pādanaprasaṅgaḥ | anapekṣatvān nityasyānupakārāt | * asāmarthye 'pi paścād api svabhāvātyāgād aśaktiḥ |

B 27 a 3 *saṃbandhe nāyaṃ doṣo vikalpite || 232 ||

na hi bhāvaśleṣāpekṣī puruṣabhāvanāpratibhāsī tadapekṣālakṣaṇaḥ saṃbandhaḥ | so 'yam nityānām apy aparāvartayan svabhāvaṃ kutaścit svayam utprekṣya ghaṭayed iti te 'pi tathā syuḥ | na ca cyavanadharmāṇaḥ | yad uktam āśrayāpāyenāśritasaṃbandhavināśād anityaḥ sa iti ׀ tatra ׀

nityatvād āśrayāpāye 'py anāśo yadi jātivat |
nityeṣv āśrayasāmarthyaṃ kiṃ yeneṣṭaḥ sa āśrayaḥ || 233 ||

śrūyata etan nityā jātir āśrayitā ca nāpy āśrayeṇa saha naśyatīti |
T 327 b 1 kevalaṃ nityeṣv āśrayasāmarthyaṃ na paśyāmaḥ ׀ yenāsāv āśrayaḥ | kṛtasya karaṇābhāvād akārakasya cānapekṣatvāt | vyaktir upakāro jāteḥ saṃbandhasya cāśrayāt ׀ tenāśraya iti cet ׀

2 naṣṭe B: vinaṣṭe A (in margine) || 4 'vācyāḥ syuḥ AT: 'vācyāś ca syuḥ B || 10 arthāntare BKT: arthāntareṇa A || 12 sa AT: omitted by B || 20 so'yam AK: sā tad° B ||

jñānotpādanahetūnāṃ saṃbandhāt sahakāriṇām |
tadutpādanayogyatvenotpattir vyaktir iṣyate || 234 ||
ghaṭādiṣv api yuktijñair aviśeṣe 'vikāriṇām |
vyañjakaiḥ svaiḥ kutaḥ ko 'rtho vyaktās tais te yato [matāḥ || 235 ||

sahakāriṇaḥ sakāśād upādānāpekṣād jñānajananayogyakṣaṇāntarotpattir eva ghaṭādīnām abhivyaktiḥ | anyathānapekṣya tadupakāraṃ jñānotpādanaprasaṅgāt | sāmarthyakāriṇaś ca janakatvāt | ta*sya ca tadātmakatvāt | arthāntaratve ca bhāvānupa- A 72 a 1 kāraprasaṅgāt | sāmarthyāc ca jñānotpatter nityaṃ ghaṭādīnām agrahaṇāpatter anālokāpekṣagrahaṇaprasaṅgād anapekṣātmānupakārāt | tad ime svaviṣayajñānajanane param apekṣamāṇās tataḥ svabhāvātiśayaṃ svīkurvanti | tenāsya te janyāḥ | jñeyarūpāsādanāt tu jñānavaśena kāryātiśayavācinā śabdena viśeṣakhyātyarthaṃ vyaṅgyāḥ khyāpyante | naivaṃ jātisaṃbandhādayaḥ kathaṃcid apy anupakāryatvād anupakāriṇā vyaktā yujyante |

saṃbandhasya ca vastutve syād bhedād buddhicitratā |

sa cāyaṃ saṃbandho vastu bhavan niyamena śabdārthābhyāṃ bhedābhedau nātivartate | rūpaṃ hi vastu | tasyātattvam evānyatt- T 328 a 1 vam ity uktam | sa cāyam aindriyaḥ san svabuddhau tadanyavivekināpratibhāsamāno rūpeṇa kathaṃ tathā syāt | dṛśyāvivekādarśanayor vivekasattāviparyayāśrayatvāt | anyathā tatsthiter abhāvaprasaṅgāt | atīndriyatvād apratibhāse 'pīndriyādiṣv ivādoṣa iti cet | na | tato 'pratipattiprasaṅgāt ' aprasiddhasyājñāpakatvāt | saṃnidhimātreṇa jñāpane 'vyutpannānām api syāt | nānumānāt pratipattir liṅgābhāvāt ' dṛṣṭāntāsiddheś ca ' tatrāpy

6 °kṣaṇā° all: °lakṣaṇā° B || 9 tasya ca tadātmakatvāt B: ca omitted by A (which reads tadātmatvāt), and apparently by K and T || ca B and perhaps K: omitted by A and apparently by T || 12 Instead of °jñānajanane, the Tib. translator read apparently in his text vijñānajanane || 13 tenāsya te janyāḥ AKT: tenāsya janyāḥ B || 19 vastu all: omitted by B || 21 tadanyavivekinā° AT (de las gžan dag las ṅo bo t'a dad pa can): tadanyavivekena B ||

atīndriyatvena sādhanāpekṣaṇāt | tulyam indriyādiṣv apīti cet | na |
A 72 b 1 *teṣām anyathānumānāt | jñānaṃ hi keṣucit satsu vyatirekānvayavat tanmātrāsaṃbhavaṃ tadvyatiriktāpekṣāṃ ca sādhayati | tataḥ kāryadvāreṇendriyasiddhiḥ | naivaṃ saṃbandhasya | tasyāsiddhau tatkāryasyaiva jñānasyābhāvāt | na hi tatra śabdarūpam artho vā liṅgaṃ tayoḥ sarvatra yogyatvāt | viśeṣapratītisamāśrayasyāpratyāyanād apratītir asya | na hy asati saṃbandhaviśeṣe sā yuktā | tasyāṃ vā 'nimittāyāṃ tadviśeṣapratītiniyamavad arthapratipādanam api śabdānām animittaṃ kiṃ neṣyate | tasmāt tat sadṛśaṃ liṅgaṃ sarvasaṃbandhe tato 'viśeṣeṇa gamayet |
B 27 b 1
T 328 b 1 tato 'viśeṣeṇaiva pratītiḥ syāt | sarvasya ca | ta*smāt saṃbandhasiddhyārthapratīter na kaścit saṃpradāyam apekṣeta | saṃpradāyasahitasya liṅgatvam iti cet | tat kim anayā paramparayā | sa eva saṃpradāyāpekṣo 'rthajñāpanaṃ kiṃ na karoti | sa ca śabdo yadabhiprāyaiḥ prayujyamāno dṛṣṭo 'nyathā na dṛṣṭo darśanādarśanābhyāṃ dhūmādivat tatpratītiṃ janayatīti sa eva saṃbandho 'vinābhāvākhyaḥ | na cātrānyasya sāmarthyaṃ paśyāmaḥ | nāpi siddhyupāyam | atha punar na śabdārthayor anya eva saṃbandhaḥ |

tābhyām abhede tāv eva nāto 'nyā vastuno gatiḥ || 236 ||

rūpabhedanibandhanatvād vyavasthāntarasya tadrūpaṃ tad eva
A 73 missing syāt | dharmabhedas tu syāt pūrvoktakrameṇa | sa cāviru*ddha eva | na vastubhedaḥ | na ca bhedābhedau muktvā vastuno 'nyā gatiḥ | tasya rūpalakṣaṇatvād | rūpasya caitadvikalpānativṛtteḥ | api ca |

bhinnatvād vasturūpasya saṃbandhaḥ kalpanākṛtaḥ |

ity uktaṃ prāk | na hi śleṣalakṣaṇaḥ saṃbandho' śliṣṭeṣu padārtheṣu saṃbhavati | na cārthāntaram eṣāṃ saṃbandhaḥ | yasmāt

8 tadviśeṣapratītiniyamavat KT: tadviśeṣaniyamavat A: tadviśeṣapratiniyamavat B || 9 The word artha is not represented in the Tib. version || 12 arthapratīter na kaścit B and apparently K and T: arthapratīteḥ | na ca kaścit A || 22 tu syāt AT: B and may be K add parikalpitaḥ after tu ||

saddravyaṃ syāt parādhīnaṃ sambandho 'nyasya vā ka-
[tham || 237 ||

na hi siddhaṃ sat param apekṣate | nānapekṣaḥ svatantraḥ saṃbandhaḥ | dravyam iti ca svabhāva ucyate | sa kathaṃ parabhāvasya śleṣaḥ syāt | na hi svabhāvāntarasattayānyaḥ śliṣṭo nāma | mā bhūd aśliṣṭena ' śliṣṭena tu syād iti cet | na | tasyaiva tābhyāṃ śleṣāsiddheḥ ' sa evāsiddho yas tau śleṣayet | tad ayam atiprasaṅgo yady arthāv arthāntareṇa śliṣyato viśeṣābhāvāt | kiṃ T 329 a 1 ca |

varṇā nirarthakāḥ santaḥ padādi parikalpitam |
avastuni kathaṃ vṛttiḥ saṃbandhasyāsya vastunaḥ || 238 ||

vācako hi vacanāṅgena tadvān syāt | santo 'py avācakā varṇāḥ | tan na teṣu vācyavācakasaṃbandhaḥ | tadvṛttau svarūpahāniprasaṅgāt | kramaviśeṣeṇa vācakā varṇā iti cet | na | kramasyānarthāntaratvenābhedakatvāt | tadrūpasya kramāntare 'py aviśeṣāt tulyā syāt pratipattiḥ | arthāntaratvam api kramasya niṣetsyāmaḥ | tad asati varṇānāṃ vācakatve padādi vācakaṃ syāt | tac ca na kiṃcid vyatirekāvyatirekavirodhāt | tasmād indriyavijñānaviśeṣānubandhī sabhāgavāsanopādānavikalpapratibhāsavibhramaḥ padam | vākyaṃ caikāvabhāsi mithyaiva | ekānekatvāyogāt | na hy ekam | anekayā buddhyā krameṇa grahaṇāyogāt | na ca tad ekayā grahyaṃ varṇānukramagrahaṇāt | ekavarṇagrahaṇakāle cānekabuddhivyatikramāt | kṣaṇikatvāt buddhīnām | kṣaṇasyaikaparamāṇuvyatikramakālatvāt | ādhikye vibhāgavataḥ paryavasānāyogāt | anekāṇuvyatyayanimeṣatulyakālatvād antyavarṇaparisamāpteḥ | yathānubhavaṃ smaraṇāt smṛtir api tatkālaiva | anubhavasmaraṇānukramayor viśeṣānupa- T 329 b 1 lakṣaṇatvāc ca | nāpy anekaṃ padādi | abhedapratibhāsanād buddhes tadanekatvasya niṣetsyamānatvāc ca | tan na vastu | tasyaitadvikalpānatikramāt | vastu ca saṃbandhaḥ | sa katham

3 siddham KT: siddhim B || 13 tadvṛttau KT (de dag la gnas na): sadvṛttau B || 20 The word vākyam is not represented in the Tib. version || 28 abhedapratibhāsanāt B: abhedapratibhāsatvāt apparently K ||

11

tadāśrayaḥ syāt | āśrayaṇīyāyogāt | anāśrito hy evaṃ syāt | tathā cāsaṃbandhaḥ | tasmān na svābhāvikaḥ śabdārthayoḥ saṃbandhaḥ | tadabhiprāyasya prayogād utpanno 'bhivyakto vā śabdo tadavyabhicārīti tattvam asya saṃbandhaḥ | sā cotpattir abhivyaktir vā 'vyabhicārāśrayaḥ pauruṣeyīti pauruṣeya eva saṃbandhas taddvāreṇa cārthapratyāyane 'niyamaḥ śabdānām ity apauruṣeyatve 'pi sa eva vipralambhaḥ |

apauruṣeyatāpīṣṭā kartṝṇām asmṛteḥ kila |

yāpīyam apauruṣeyatā vedavākyānāṃ kartur asmaraṇād varṇyate |

santy asyāpy anuvaktāra iti dhig vyāpakaṃ tamaḥ || 239 ||

tasyaiva tāvad īdṛśaṃ prajñāskhalitaṃ kathaṃ vṛttam iti savismayānukampaṃ naś cetaḥ | tad apare 'py anuvadantīti nirdayākrāntabhuvanaṃ dhig vyāpakaṃ tamaḥ | kaḥ prāṇino hitepsāvipralabdhasyāparādhaḥ | tathā hi smaranti saugatā mantrāṇāṃ kartṝn aṣṭakādīn | hiraṇyagarbhaṃ ca kāṇādāḥ | teṣāṃ
B 28 a 1 sa mithyā*vāda iti cet | ka idānīm evaṃ pauruṣeyo 'nyo 'pi | kumārasaṃbhavādiṣv ātmānam anyaṃ vā praṇetāram upadiśanto yad evaṃ prativyūhyeran | tatra prativahane 'bhyupetabādheti cet | nanv idam evābhyupagamāṅgam iti kasya bādhā |
T 330 a 1 tat parasyāpi tulyam eva | tasyeṣṭatvād adoṣa iti cet | kuto' syeyam iṣṭir apramāṇikā prāg āsīt | akasmād grāhī cāyaṃ kiṃ punaḥ kvacit sādhanam apekṣate | yat pauruṣeyāpauruṣeyacintayā 'tmānam āyāsayati | tata eveṣṭer anabhyupetabādhāyāṃ tadanyasyāpi tulyam ity anupālambhaḥ | anatiśayadarśī cāyaṃ vākyeṣv evaṃprakārāṇām apauruṣeyatvasādhanānāṃ kāryadha-

2 The words tathā cāsaṃbandhaḥ are not represented in the Tib. version || 6 'niyamaḥ (the avagraha added by me) B: K apparently reads na niyamaḥ, and T has niyamaḥ only || 17 The Tib. rendering of the words ka idānīm evaṃ pauruṣeyo 'nyo 'pi is da ni de ltar skyes bus ma byas pa yin na gaṅ skyes bus byas pa yin. The Tib. translator must have had before him an altered reading, not the original one || 24 After anabhyupetabādhāyām the Tib. translator adds iṣyamānāyām (ḍa dod pa), in close accordance with the commentary of K ||

rmāṇāṃ vā kvacid atiśayam abhyupetīty apratyayaivāsya vṛttiḥ| dṛśyante ca vicchinnakriyāsaṃpradāyāḥ kṛtakāś ca | tān yatnavanta upalabhanta iti cet | na | niyamābhāvāt | anyatrānupalambhasyopalambhasya vā paropadeśād apratyayād aniścayārhatvāt | svayaṃkṛtānām apy apahnotṛdarśanāt | niṣṭhāgamanasyāśakyatvāt |

yathāyam anyato 'śrutvā nemaṃ varṇapadakramam |
*vaktuṃ samarthaḥ puruṣas tathānyo 'pīti kaścana || 240 || A 73^{1} a 1

tasyāpi tad evottaram | evam apauruṣeyatve 'pi kim idānīṃ pauruṣeyam ityādi | tathā hi |

anyo vā racito granthaḥ saṃpradāyād ṛte paraiḥ |
dṛṣṭaḥ ko' bhihito yena so 'py evaṃ nānumīyate || 241 ||

na khalu kiṃcid anyad apauruṣeyatvāśrayo 'nyatredānīntanānām anupadeśapāṭhāśakteḥ | sā cānyatrāpy ekena racite granthe 'nyasya tulyā | tadanusāriṇā sarvas tathonneyo na vā kaścit | tasya T 330 b 1 tathāniṣṭatvād ityādāv apy uktam iṣṭes tadāśrayatvād ityādi | api ca |

yajjātīyo yataḥ siddhaḥ sa tasmād agnikāṣṭhavat |
adṛṣṭahetur anyo 'py aviśiṣṭaḥ saṃpratīyate || 242 ||

nādarśanād dhetor ahetuko nāma | adṛṣṭahetavo 'pi hi bhāvās tadanyaiḥ svabhāvābhedam anubhavantas tathāvidhāḥ samunnīyante | heturūpanivṛttāv api tadrūpam anivṛttaṃ kāryadharmavyatikramān na tataḥ syād iti na kaścit tathā vacanīyaḥ | rūpaviśeṣo vā tathā darśanīyo ya enaṃ hetum anuvidadhyāt | yeneṣṭāniṣṭayor iṣṭaviparyayo na syāt | svabhāvanivṛtteś ca hetor abhedane bhāvānāṃ bhedaḥ syād ākasmika iti na kvacid vinivarteta | tasmād yaḥ svabhāvo yajjanmā dṛṣṭaḥ so 'nyatrāpy avibhajyamānaḥ svātmanā tatkāryadharmatāṃ nātivartate | agnīndhanavat |

21 svabhāvābhedam anubhavantas AK: svabhāvabhedam ananubhavantas BT || 24 vā BKT: omitted by A || 25 Before p'yin ci log tu, the words dag gi ḍod pa have been omitted in the Derge's edition || 28 tatkāryadharmatām AB: tatkāryatāṃ KT ||

[A 73^{1} b 1] tatrāpradarśya* ye bhedaṃ kāryasāmānyadarśanāt |
hetavaḥ pravitanyante sarve te vyabhicāriṇaḥ || 243 ||

yathādyo 'pi pathikakṛto 'gnir jvālāntarapūrvako nāraṇinirmathanapūrvakaḥ | pathikāgnitvāt | anantarāgnivad iti | kathaṃ punaḥ pathikāgner vyabhicāraḥ | jvālodbhavasāmarthyaṃ hy āśritya dahanasya hetvantaraṃ pratikṣipyate | yadi hi vinā jvālayā syād anyatrāpi syād iti | tatra jvāletarajanmanor [T 331 a 1] abādhyabādhakatve jvālāprabhavatvam anyathāpi syād iti dharmayor ekatrārthe saṃbhavāt sa pathikāgnir anyo vārtha ekapratiniyato na syād ity āśaṅkyate vyabhicāraḥ | so 'py anyonyavyatirekī dharmadvayāvatāro vastusāmānye 'viruddha ity ucyate | nāvasthābhedini viśeṣe | niṣkalasyātmanas tadatattvavirodhāt | na ca jvāletarajanmanor bādhyabādhakatā pathikāgnau | tasya jvālāprabhavavyatirekeṇāsaṃbhavābhāvāt | evaṃbhūtaḥ pathikāgnir jvālāprabhava iti syāt | na sarvaḥ | tatra viśeṣapratikṣepasya kartum aśakyatvāt | saṃbhavadviśeṣasya ca tādavasthyāniyamāt | yad api vinā jvālayā syād anyatrāpi syād iti | bhavaty eva | yayā sāmagryā saṃbhavati sā yadi syāt | asyāḥ saṃbhavaṃ pradarśya tadabhāvaṃ pradarśayet | tatra vā jvālām | syād etat | [A 74 a 1] tasmān naikasya parapūrvakam adhyayanaṃ sarva*sya tathābhāvaṃ sādhayati | tasyānyathā 'saṃbhavābhāvāt | tathāvidhasya tu tatkriyāpratibhārahitasya tathā syād iti | tathābhūtam evaṃ vācyaṃ syāt tad aviśeṣeṇa saṃbhavadviśeṣam ucyamānaṃ chāyāṃ na puṣṇāti | kathaṃ viśeṣasya saṃbhavo yāvatā teṣām api puruṣāṇām aśaktir evedānīntanapuruṣavat | atrāpi śaktipuruṣayor na kiṃcid virodhadarśanam iti nāviruddhavidhir [B 28 b 1] anupalabdhiprayogo ga*makaḥ | na hy atīndriyeṣu virodhagatir astīty uktam | na cāyaṃ pūrvaprayogād bhidyate | yadi puruṣāḥ [T 331 b 1] śaktāḥ syur idānīntanā apīti | viśeṣāsaṃbhava etat syāt |

4 anantarāgnivat BK: tadanantarāgnivat A. In the Tib. version this expression has been paraphrased by the words me gžan sṅon du soṅ ba can yin gyis || 19 pradarśayet A: darśayet BK || 20 parapūrvakam A: parapūrvam B || 21 'saṃbhavābhāvāt AB (the avagraha added by me): mi srid pa med pai p'yir ro T || 26 nāviruddha° all: na viruddha B ||

sa ca duḥsādhaḥ | yatraikasyāśaktis tatra sarvapuruṣāṇām ity api pūrvavad vyabhicāri | bhāratādiṣv idānīntanānām aśaktāv api kasyacit śaktisiddheḥ | tasmāt kāraṇāni vivecayatārtheṣv api tadatatpratibhaveṣu svabhāvabhedo darśanīyaḥ | tadabhāve sarvas tadātmā na vā kaścit | na cātra laukikavaidikayoḥ svabhāvabhedaṃ paśyāmaḥ | asati tasmiṃs tayoḥ sāmānyasyaiva dṛṣṭer ekasya kaścid dharmaṃ vivecayan tatsvabhāvasaṃbhavinā tenā''śaṅkyavyabhicāravādaḥ kriyate | nanu vedāvedayos tattvalakṣaṇo 'sty eva viśeṣaḥ | satyam asti | na kevalaṃ tayor eva | kiṃ tarhi | ḍiṇḍikapurāṇetarayor api | na ca svaprakriyābhedadīpano nāmabhedaḥ puru*ṣakṛtiṃ bādhate | anyatrāpi A 74b 1 prasaṅgāt | yadi tādṛśīṃ racanāṃ puruṣāḥ kartuṃ na śaknuyuḥ kṛtāṃ vā 'kṛtasaṃketo vivecayet [1] vyaktam apauruṣeyo vedaḥ | nanu na śaknuvanty eva puruṣā mantrān kartum | etad uttaratra vicārayiṣyāmaḥ | api ca | na mantro nāmānyad eva kiṃcit | kiṃ tarhi | satyatapaḥprabhāvavatāṃ samīhitārthasādhanaṃ vacanam | tad adyatve 'pi puruṣeṣu dṛśyata eva | yathāsvaṃ satyādhiṣṭhānabalā viṣadahanādistambhanadarśanāt | śabarāṇāṃ ca keṣāṃcid adyāpi mantrakaraṇāt | avaidikānāṃ T 332a 1 ca bauddhādīnāṃ mantrakalpānāṃ darśanāt | teṣāṃ ca puruṣakṛteḥ | tatrāpy apauruṣeyatve katham idānīm apauruṣeyam avitatham | tathā hi bauddhetarayor mantrakalpayor hiṃsāmaithunātmadarśanādayo 'nabhyudayahetavo 'nyathā ca varṇyante | tat katham ekatra viruddhābhidhāyi dvayaṃ satyaṃ syāt | tatrārthāntarakalpane tad anyatrāpi tulyam ity arthānirṇayāt kvacid apratipattiḥ | tathā ca sad apy anupayogam apauruṣeyam | bauddhādīnām amantratve tadanyatrāpi koṣapānaṃ syāt karaṇīyam | viṣakarmādikṛto bauddhā api dṛśyante | tatrā-

1 duḥsādhaḥ AB: duḥsādhyaḥ K || 4 artheṣv api tadatatpratibhaveṣu B: artheṣu tadatatprabhaveṣu A. The form pratibhava – which is apparently found also in K – for prabhava looks rather singular, but, being the lectio difficilior, has perhaps more chance of being the original one || 8 svabhāvasaṃbhavinā K: saṃvina A: saṃbhavino B || 9 tattvalakṣaṇo ABT: K seems to read tattvātattvalakṣaṇo || 14 kartum all: omitted by B || 26 The text the Tib. translator had before him apparently read arthanirṇayāt ||

mantratvam api vipratiṣiddham | mudrāmaṇḍaladhyānair apy
anakṣaraiḥ karmāṇi kriyante | na ca tāny apauruṣeyāṇi nityā-
A 75 a 1 ni yujyante | teṣāṃ kriyāsaṃbhave* 'kṣararacanāyāṃ kaḥ prati-
ghātaḥ puruṣāṇām | tasmān na kiṃcid aśakyakriyam eṣām | katham
idānīṃ satyaprabhavau mantrakalpau parasparavirodhinau | na
vai sarvatra tau satyaprabhavau | prabhāvayuktapuruṣaprati-
jñālakṣaṇāv api tau staḥ | sa prabhāvo gatisiddhiviśeṣābhyām api
syāt | yadi pauruṣeyā mantrāḥ kiṃ na sarve puruṣā mantrakāriṇaḥ|
tatkriyāsādhanavaikalyāt | yadi tādṛśaiḥ satyatapaḥprabhṛti-
bhir yuktāḥ syuḥ kurvanty eva | api ca kāvyāni puruṣaḥ karotīti
T 332 b 1 sarvaḥ puruṣaḥ kāvyakṛt syāt | akaraṇe vā naiva kaścit tadvad
ity apūrvaiṣā vācoyuktiḥ | satyaṃ mantrakriyāsādhanavikalā
mantrān na kurvate | tat tu kasyacit sākalyaṃ na paśyāmaḥ |
puruṣāṇāṃ samānadharmatvāt | uktam atra [1] na mantro nāmānyad
eva kiṃcit satyādimatāṃ vacanasamayād iti | tāni ca kvacit
puruṣeṣu dṛśyante | sarvapuruṣās tadrahitā ity api tatsaṃbhava-
virodhābhāvād anirṇayaḥ | na cātyakṣasvabhāveṣv anupala-
bdhir niścayahetuḥ | na ca smṛtimatiprativedhasatyaśaktayaḥ
sarvabhāvinyaḥ | tatsādhanasaṃpradāyabhedavad guṇāntara-
sādhanāny api syuḥ | nāpi sann api sarvo draṣṭuṃ śakyaḥ | ata
evādṛṣṭasyānapahnavaḥ | nāpi puruṣeṣūtpitsoḥ kasyacid guṇasya
A 75 b 1 pratiroddhā | bādhyādṛṣṭer bādhyabādhakabhāvāsiddhe*ḥ | etena
sarvajñānapratiṣedhādayo 'pi nirvarṇitottarāḥ | tatrāpy evaṃ-
B 29 a 1 bhūto*yādṛśo 'yam asaṃbhavattatsādhanasaṃpradāyo neti nyā-
yaḥ | nādṛṣṭajñāpako 'tatsvabhāva ity api | satām api kāryānāram-
bhasaṃbhavāt | svabhāvaviprakarṣeṇa draṣṭum aśakyatvāc ca |
tasmād adhyayanam adhyayanāntarapūrvakam adhyayanād iti
bhāratādhyayane 'pi bhāvād vyabhicāri | nanu vedena viśeṣaṇād
adoṣaḥ | kaḥ punar atiśayo vedādhyayanasya yad anyathā 'dhye-
tuṃ na śakyate | na hi viśeṣaṇam aviruddhaṃ vipakṣeṇāsmād
dhetuṃ vyāvartayati | aviruddhayor ekatra saṃbhavāt | idānī-

1 The Tib. rendering of the words tatrāmantratvam api vipratiṣiddham is de la yaṅ sṅags ñid bkag pa med do, which corresponds to a Skr. tatra mantratvam api na vipratiṣiddham || 8 kiṃ na sarve puruṣā A: sarve puruṣāḥ kiṃ na BK || 11 vā naiva kaścit K: vā nai kaścit A: naiva kaścit B || 12 vācoyuktiḥ BK: yuktiḥ A ||

ntanānām adhyayanād iti cet | uktottaram etat | adarśanād
iti cet | idam api prativyūḍham | nāpy adarśanamātram abhā-
vaṃ gamayatīti vyabhicāra eva | tasmān na viśeṣaṇam atiśaya- T 333 a 1
bhāg ity anupāttasamam | yat kiṃcid vedādhyayanaṃ sar-
vaṃ tadadhyayanāntarapūrvakam ity api vyāptir na sidhyati |
sarvasya tathābhāvāsiddheḥ | yādṛśaṃ tu tannimittaṃ dṛṣṭaṃ
tat tatheti syāt | dṛṣṭe viśeṣe tannimittatayā tattyāgena sāmā-
nyagrahaṇaṃ vyabhicāry eva | hutāśanasaṃsiddhau pāṇḍudra-
vyatvavat | etena vacanādayo rāgādisādhane pratyuktāḥ | astu
vedam adhyayanam adhyayanapūrvatāsādhanam |

sarvathānāditā sidhyed evaṃ nāpuruṣāśrayaḥ |
tasmād apauruṣeyatve syād anyo 'py anarāśrayaḥ || 244 ||

puruṣa eva hi svayam abhyūhya pa*rato vādhīyate | naiṣām avyā- A 76 a 1
pṛtakaraṇānāṃ svayaṃ śabdā dhvananti yenāpauruṣeyāḥ syuḥ |
api syur apauruṣeyā yadi puruṣāṇām ādiḥ syāt | tadāpy anya-
pūrvakaṃ na sidhyati | adhyāpayitur abhāvāt | tat prathamo
'dhyetā kartaiva syāt | tad ayam anādiḥ pūrvapūrvadarśana-
pravṛtto ḍimbhakapāṃsukrīḍādivat puruṣavyavahāra iti syāt | T 333 b 1
nāpauruṣeya iti | anāditvād apauruṣeyatve bahutaram idānīm
apauruṣeyam | tathā hi |

mlecchādivyavahārāṇāṃ nāstikyavacasām api |
anāditvāt tathābhāvaḥ pūrvasaṃskārasaṃtateḥ || 245 ||

mlecchavyavahārā api kecin mātṛvivāhādayo madanotsavādayaś cānādayaḥ | nāstikyavacāṃsi cāpūrvaparalokādyapavādīni | na hi tāny anāhitasaṃskārāḥ paraiḥ pravartayanti | svapratibhāracitasamayānām api yathāśrutārthavikalpasaṃhāreṇaiva pravṛtteḥ | tat kiṃcit kutaścid āgatam ity ekasyopadeṣṭuḥ prabandhenābhāvād aparapūrvakam ity ucyate | prāg eva yathādarśanapravṛttayaḥ samyaṅmithyāpravṛttayo lokavyavahārāḥ | nanv ādikalpikeṣv adṛṣṭā eva vyavahārāḥ paścāt pravṛttā iṣyante |

1 adhyayanād AKT: anadhyayanād B || 2 prativyūḍham AB: while K has apparently pratyūḍham || 3 eva BKT: omitted by A || 9 °dravyatvavat BK: °dravyavat A || tathā hi A: tathā ca BS ||

na | teṣāṃ apy anyasaṃskārāhitānāṃ yathāpratyayaṃ prabodhāt | bhavatu sarveṣām apauruṣeyatvam iti cet |

[A 76 b 1] tādṛśe ' pauru*ṣeyatve kaḥ siddhe 'pi guṇo bhavet |

kāmam avisaṃvādakam ity apauruṣeyatvam iṣṭam | tad visaṃvādakānāṃ api keṣāṃcid anāditvād astīti kim apauruṣeyatvena | sati vā vedavākyānām evāpauruṣeyatve |

arthasaṃskārabhedānāṃ darśanāt saṃśayaḥ punaḥ || 246 ||

[T 334 a 1] yadi apauruṣeyatve 'pi pratiniyatām eva tadarthapratibhāṃ janayed āśvāsanaṃ syāt | yatheṣṭaṃ tu samāropāpavādābhyāṃ nairuktamīmāṃsakādayo vedavākyāni viśasanto dṛṣyante | na ca te 'rthās teṣāṃ na saṃghaṭante | samayaprādhānyād arthaniveśasyaikasyāpi vākyasyānekavikalpasaṃbhavāt | prakṛtipratyayānām anekārthapāṭhāt | rūḍher apy ekāntenānanumateḥ | arūḍhaśabdabāhulyāt | tadarthasya puruṣopadeśāpekṣaṇāt | tadupadeśasya tadicchānuvṛtter anirṇaya eva vedavākyārtheṣu | api ca | ayam apauruṣeyatvaṃ sādhayan varṇānāṃ vā sādhayed vākyasya vā | tatra |

anyāviśeṣād varṇānāṃ sādhane kiṃ phalaṃ bhavet |

na hi lokavedayor nānā varṇāḥ | bhede 'pi ca pratyabhijñānāvi-
[B 29 b 1] śe*ṣāt tata ekatvāsiddhiprasaṅgād bhedānupalakṣaṇāc ca vaidikavarṇāsiddhiḥ | pratyabhijñānād apratipattiprasaṅgāt | ana-
[A 77 a 1] bhyupagamāc ca | teṣāṃ cāpauruṣeyatvasādhane te * tulyāḥ sarvatreti kim anena pariśeṣitam | tathā ca sarvo vyavahāro 'pauruṣeyaḥ | na ca sarvo 'vitatha iti vyarthaḥ pariśramaḥ | atha vākyam apauruṣeyam iṣṭam |

11 saṃghaṭante all: ghaṭante S || 15 tadicchānuvṛtter KT (dei ḥdod pai rjes su ḥjug pai p'yir): tadicchāpravṛtter A: tadicchāvṛtter BS || The text the Tib. translator had before him read apparently nirṇaya || 19 nānā all: nānā vede B || 21 In his text the Tib. translator read apparently °siddheḥ || 22 °sādhane AK: °prasādhane BS || 24 According to the division accepted in the Tib. version, after the words iti vyarthaḥ pariśramaḥ beginns the eight chapter (bam po brgyad pa) ||

vākyaṃ na bhinnaṃ varṇebhyo vidyate 'nupalambha-
[nāt || 247 ||

na hi vayaṃ devadattādipadavākyeṣu dakārādipratibhāsaṃ muktvānyaṃ pratibhāsaṃ buddheḥ paśyāmaḥ | dvitīyavarṇapratibhāsavat | na cāpratibhāsamānaṃ grahaṇe grāhyatayeṣṭam asty anyad veti śakyam avasātum | ākārāntaravat | anyāsaṃbhavi T 334 b 1
kāryaṃ gamakam iti cet | syād etat [1] yadi teṣu varṇeṣu satsv api tat kāryaṃ na syāt | na bhavati teṣām aviśeṣe 'pi padavākyāntare 'bhāvād iti cet | na | teṣām aviśeṣāsiddheḥ | aviśeṣaḥ pratyabhijñānāt siddha iti cet | na | tasya vyabhicārād anidarśanatvāc ca | varṇāviśeṣe 'pi vākyabhedāt pratipattibhedaḥ kāryabhedaḥ syāt | sā ca vākyāt | tac cātīndriyam iti kutaḥ syāt | saṃnidhānamātreṇa janane 'vyutpannasyāpi syāt | tasmān na vākyaṃ nāma kiṃcid arthāntaraṃ varṇebhyo yasyāpauruṣeyatvaṃ sādhyeta | tadabhāvād vedāviśiṣṭavarṇāpauruṣeyatvam api prathamapakṣe pratyuktam | api ca | astv arthāntaraṃ vākyam | tad anekāvayavātmakaṃ vā syād anavayavaṃ vā |

anekāvayavātmatve pṛthak te*ṣāṃ nirarthatā | A 77 b 1

te 'pi tasya bahavo 'vayavāḥ pṛthak prakṛtyā yady anarthakāḥ |

atadrūpe ca tādrūpyaṃ kalpitaṃ siṃhatādivat || 248 ||

arthavān evātmā vākyam | te cāvayavāḥ svayam anarthakāḥ | teṣu sa ātmā kalpanāsamāropitaḥ syāt | siṃhatādivan māṇavakādiṣv iti pauruṣeya eva | atha mā bhūd eṣa doṣa iti pratyekaṃ te 'vayavāḥ sārthakā iṣyante |

4 muktvānyaṃ pratibhāsam all: omitted by B || 7 teṣu varṇeṣu all: varneṣu teṣu A || 9 padavākyāntare all: padavākyāntareṣu B || aviśeṣāsiddheḥ all: aviśeṣasiddheḥ A || The text the Tib. translator had before him read apparently viśeṣaḥ || 10 vyabhicārād all: vyabhicāritvād K || 11 In the Tib. version the words don rtogs pai k'yad par ni represent a Skr. arthapratipattibhedaḥ, in close accordance with the commentary of K || 12 sā ca vākyāt BKT: sā vākyāt syāt A: vākyāt S || 13 na vākyaṃ all: vākyaṃ na B || 16 astv arthāntaram all: astu nāmārthāntaram B ||

pratyekaṃ sārthakatve 'pi mithyānekatvakalpanā |
T 335 a 1 ekāvayavagatyā ca vākyārthapratipad bhavet || 249 ||

parisamāptārthaṃ hi śabdarūpaṃ vākyam | te cāvayavās tathāvidhāḥ pṛthak pṛthag iti pratyekaṃ te vākyam | tathā ca nānekāvayavaṃ vākyam | ekāvayavapratipattyā ca vākyārthapratipatter avayavāntarāpekṣā kālakṣepaś ca na syāt | tasya niṣkalātmanaḥ kṣaṇena pratipatter ekajñānotpattau niḥśeṣāvagamāt | anyathā caikatvavirodhāt |

sakṛc chrutau ca sarveṣāṃ kālabhedo na yujyate |

atha mā bhūd avayavāntarāpratīkṣaṇenaikasmād evāvayavād vākyārthasiddher anekāvayavatvahānir vākyasyeti sakṛt sarvāvayavānāṃ śravaṇam iṣyate | tadāpi kālakṣepo na yukta eva | ekāvayavapratipattikāla eva sarveṣāṃ śravaṇāt | kramaśravaṇe ca pṛthag arthavatām ekasmād eva tadarthasiddher anyasya
A 78 a 1 vaiyarthyāt | sakṛc chru*tau ca pṛthag artheṣv adṛṣṭasāmarthyānām arthavattā ca na sidhyati | sahiteṣv arthadarśanād adoṣaḥ | na | pṛthag asato rūpasya saṃghāte 'py asaṃbhavāt | arthāntarānutpatteś ca | śabdotpādavādinas tāvad ayam adoṣa eva | pṛthag asamarthānām apy avayavānām upakāraviśeṣād atiśayavatāṃ kāryaviśeṣopayogāt | pratyekaṃ tv avayaveṣu samartheṣu vyar-
T 335 b 1 thā syād anyakalpanā | atha punar ekam evānavayavaṃ vākyam | tatra |

ekatve 'pi hy abhinnasya kramaśo gatyasaṃbhavāt || 250 ||

kālabheda eva na yujyate | na hy ekasya krameṇa pratipattir yuktā | gṛhītāgṛhītayor abhedāt | krameṇa ca vākyapratipattir dṛṣṭā | sarvavākyavyāhāraśravaṇasmaraṇakālasyānekakṣaṇanimeṣānukramaparisamāpteḥ | varṇarūpāsaṃsparśinaś caikabuddhipratibhāsinaḥ śabdātmano 'pratibhāsanāt | varṇānukramapratīteḥ | tadaviśeṣe 'py anukramakṛtatvād vākyabhedasyānukramavatī

10 ekasmād evāvayavād all: ekasmād avayād A || 12 tadāpi all: tathāpi A || 25 Both B and the Tib. version add after gṛhītāgṛhītayor abhedāt the words gṛhītāgṛhītābhāvāt. In accordance with A and apparently with K, who does not comment them, I have not accepted this phrase in the text ||

vākyapratītiḥ | varṇānu*kramopakārānapekṣaṇe tair yathā ka- B 30a 1
thaṃcit prayuktair api yat kiṃcid vākyaṃ pratīyeta ' vinā vā
varṇaiḥ | tair anukramavadbhir akramasyopakārāyogāt | akra-
meṇa ca vyāhartum aśakyatvāt | gatyantarābhāvāc ca | naiva
vākye varṇāḥ santi ' tad ekam eva śabdarūpaṃ vyañjakānukra-
mavaśād a*nukramavad varṇavibhāgavac ca pratibhātīti cet | A 78b 1
anukramavatā vyañjakenākramasya vyaktiḥ pratyuktā | vyak-
tāvyaktavirodhāt | avarṇabhāge ca vākye 'sakalaśrāviṇo 'sakalavā-
kyagatir na syāt ' ekasya śakalābhāvāt ' sakalaśrutir na vā kasya-
cit | samastavarṇasaṃskāravatyā 'ntyayā buddhyā vākyāvadhāra-
ṇam ity api mithyā | tasyāvarṇarūpasaṃsparśinaḥ kasyacit kadācid
apratipatteḥ | varṇānāṃ cākrameṇāpratipatteḥ kuto ' kramam T 336a 1
ekabuddhigrāhyaṃ vākyaṃ nāma | na cāntyavarṇapratipatter
ūrdhvam anyam aśakalaṃ śabdātmānam upalakṣayāmaḥ | nāpi
svayam ayaṃ vaktā vibhāvayati | kevalam evaṃ yadi syāt sādhu
me syād iti kalyāṇakāmatāmūḍhamatir antyāyāṃ buddhau sa-
māptakalaḥ śabdo bhātīti svapnāyate | na hi smaryamāṇāyor
api padavākyayor varṇāḥ kramaviśeṣam antareṇa vibhāvyante |
akramāyāṃ buddhau paurvāparyābhāvāt | teṣāṃ tatkṛtaḥ pada-
vākyabhedānāṃ bhedo na syāt | nāpy avarṇakramam anyac
chabdarūpaṃ paśyāma ity uktam | sati vā tad anityam vā syān
nityaṃ vā | yadi |

anityaṃ yatnasaṃbhūtaṃ pauruṣeyaṃ kathaṃ na tat |

avaśyaṃ hy anityam utpattimat kutaścid bhavati | tathā hy āka-
smikatve sattvasya deśādiniyamo na syād ity uktam | tac ca yat-
naprerितāviguṇakaraṇānāṃ dṛṣṭam ' anyathā neti | kāra*ṇadhar- A 79a 1

7 vyañjakena BT: vyañjakena cā° A || 8 'sakalaśrāviṇo 'sakalavākyagatir na syāt KA (the word 'sakala before vākyagatir is written in the margin): sakalaśrāviṇo 'sakalavākyagatir na syāt B: 'sakalaśrāviṇo vākyagatir na syāt S, followed by the Tib. translator, who renders these words by ma lus par t'os pa med par ṅag mñan par mi ạgyur te || 11 kasyacit ....apratipatteḥ BKS: na kasyacit ....pratipatteḥ A || 15 nāpi svayam all: svayam A || 16 me syād all: me ca syād A || 25 sattvasya all: satyasya B (perhaps sati + asya) ||

madarśanāt puruṣavyāpāra eva kāraṇam | ataḥ pauruṣeyaṃ syāt |
nityopalabdhir nityatve 'py anāvaraṇasaṃbhavāt || 251 ||

atha tac chabdarūpaṃ nityaṃ syād upalabhyasvabhāvaṃ ca |
sa ca tasya svabhāvaḥ kadācin nāpaitīti nityam upalabhyeta |
evaṃ hi sa nityaḥ syād yadi na kutaścit sāmarthyāt pracyavet |
jñānajananasāmarthyasya tadātmakatvāt | arthāntaratvasya ca
prāg eva niṣiddhatvāt | nāpi tasyopalabhyātmanaḥ kiṃcid upa-
lambhāvaraṇaṃ saṃbhavati | tasya sato 'pi tadātmānam akha-
T 336 b 1 ṇḍayataḥ sāmarthyatiraskārāyogāt | na hi tatrātiśayam anutpā-
dayan kiṃcitkaro nāma | akiṃcitkaraś ca kaḥ kasyāvaraṇam anyad
veti nirloṭhitaprāyam etat | kuḍyādayo ghaṭādīnāṃ kam atiśayam
utpādayanti khaṇḍayanti vā yenāvaraṇam iṣyante | na brūmas
te kaṃcid atiśāyayantīti | api tu na sarve ghaṭakṣaṇāḥ sarvasyen-
driyavijñānahetavaḥ | parasparasahitās tu viṣayendriyālokāḥ
parasparato viśiṣṭakṣaṇāntarotpādād vijñānahetavaḥ | anupakā-
ryasyāpekṣā'yogāt | śaktasvabhāvasya nityaṃ jananam ajananaṃ
vā 'nyasya sarvadā syād ity uktam | te cāvyavahitāḥ pratighātinā
'nyenānyonyasyopakāriṇaḥ | avyavadhānadeśayogyatāsahakāri-
A 79 b 1 tvāt teṣām anyo*nyātiśayotpatteḥ | vyavadhāne tu hetvabhāvāt
samarthakṣaṇāntarānutpatter jñānānutpattiḥ | tasmāt pūrvotpa-
nnasamarthanirodhāt | sati kuḍye 'nyasyotpitsoḥ kāraṇābhāvenānu-
tpatteḥ | kāraṇavaikalyāj jñānānutpattir iti kuḍyādaya āvaraṇam
ucyante | na prāg yogyasya pratibandhāt | tasya svabhāvād apra-
cyuteḥ | athavā saṃbhavaty api bhāvānāṃ kṣaṇikānām anyonyo-
pakāro 'cintyatvād dhetupratyayasāmarthyasyāsarvavidā | tena
yad indriyaviṣayamadhyasthitam āvaraṇaṃ tat tau vijñanotpatti-
vaiguṇyatāratamyabhedenātiśāyayed api | āvaraṇabhedena śab-
T 337 a 1 dādau śrutimāndyapāṭavadarśanāt | anyathā kvacid apy akiṃci-

6 tadātmakatvāt BK: tadātmatvāt A: the Tib. version bskyed pa bdag ñid can ñid yin pai p'yir represents a Skr. jananātmakatvāt || 14 The text both the Tib. translator and K had before them, read apparently °jñānahetavaḥ for °vijñānahetavaḥ || 16 apekṣā'yogāt A, followed by the Tib. version ltos pa mi ruṅ pa'i p'yir: anapekṣāyogāt BK || 20 In the text he hade before him the Tib. translator read apparently vijñānānutpattir || 21 apracyuteḥ BK: acyuteḥ A ||

tkarasya saṃnidhānasyāpy asaṃnidhānatulyatvāt tasyedam ity
upasaṃhāro vikalpanirmita eva syā*t | na vastvāśrayaḥ | na ca B 30b 1
samāropānuvidhāyinyo 'rthakriyāḥ | na hi māṇavako dahanopa-
cārād ādhīyate pāke | tasmāt satyām api kalpanāyām atatparā-
vṛttayo bhāvā yathasvabhāvavṛttaya eva syuḥ | tat saty apy
āvaraṇe jñāpayeyur evendriyādayaḥ | na ca tathā | tasmāt tenā-
dheyaviśeṣā iti gamyante | na khalv evaṃ nityānāṃ śabdānāṃ
kasmiṃścit saty atiśayahānir utpattir vā | tad yadi teṣāṃ jñānaja-
nanaḥ svabhāvaḥ | sarvasya sarvadā sarvāṇi svaviṣayajñānāni sakṛj
janayeyu*ḥ | no cen na kadācit kasyacit kiṃcid ity ekānta eṣaḥ | A 80 missing

aśrutir vikalatvāc cet kasyacit sahakāriṇaḥ |

syād etat | nāvaraṇān nityaṃ sarve śabdā na śrūyante | api tu kiṃcit teṣāṃ pratipattau sahakāri pratiniyatam asti | tat kadācit kasyacid bhavatīti tatkṛtam eṣāṃ kadācit kvacic chravanam iti |

kāmam anyapratīkṣāstu niyamas tu virudhyate || 252 ||

na vai vayaṃ kāraṇānāṃ sahakārīṇi pratikṣipāmaḥ | kiṃ tv
apekṣanta eva kāraṇāni tadavasthopakāriṇam | tato labhyasyā-
tiśayasya kāryopayogāt | tathā śabdo 'pi yadi kiṃcid apekṣya
kāryaṃ kuryāt | karotu | pūrvasvabhāvaniyata ity etan na syāt | T 337b 1
tasya pracyuteḥ | apekṣyāc ca svabhāvāntarapratilambhāt |
na hy anupakāry apekṣyata ity uktam etat | tadupakārasya
cārthāntaratve tasyeti saṃbandhābhāvādayo 'py uktāḥ | tasya
cājñeyatvam | upakārād eva jñānotpatteḥ | tasmād eṣa śabdo nen-
driyaṃ na saṃnikarṣaṃ nātmānam anyad vā kiṃcij jñānotpattisa-
māśrayaṃ svavijñānajanane 'pekṣate | sarvasya tatrākiṃcitkara-
tvād | api ca | ete śabdā vyāpino vā syur avyāpino vā |

sarvatrānupalambhaḥ syāt teṣām avyāpitā yadi |

katham ekadeśavartinaṃ tacchūnyadeśasthita upalabheta | aprā-

1 tasyedam BK: asyedam A || 14 kadācit kasyacid bhavatīti KT: kadācid bhavatīti B || 21 tadupakārasya B and perhaps K: upakārasya T || 24 In the text he had before him the Tib. translator read apparently vijñānotpatti° and svajñāna°. B, followed by us, has just the contrary ||

ptagrahaṇapakṣe 'doṣa iti cet | na | tatrāpi yogyadeśasthititāratamyāpekṣaṇād ayaskāntādivat | anyathā spaṣṭāspaṣṭaśrutibhedo na syāt | sati copalambhapratyaye sarvatra deśe tulyam upalabhyeran | tasmān nāvyāpinaḥ |

sarveṣām upalambhaḥ syād yugapad vyāpitā yadi || 253 ||

na hi kaścic chabda kvacin nāstīti sarve yugapad upalabhyeran sarvadeśasthitaiś ca | yogyendriyatvād viṣayasaṃnidhānād apratibandhāc ca |

saṃskṛtasyopalambhe ca kaḥ saṃskartā 'vikāriṇaḥ |

syād etat | sann api na sarvaḥ śabda upalabhyate sarveṇa | saṃ-
T 338 a 1 skṛtasya saṃskṛtenaivopalambhād iti | tatra na saṃskṛtasyopalambho 'nādheyavikārasya saṃskārāyogāt |

indriyasya hi saṃskāraḥ śṛṇuyān nikhilaṃ ca tat || 254 ||

tatra yadi saṃskṛtenopalambha ity asaṃskṛtendriyo nopalabhate | yasya saṃskāra indriyasya kṛtaḥ sa sarvaśabdān yugapac chṛṇuyād iti prasaṅgo 'nivṛtta eva |

saṃskārabhedād bhinnatvād ekārthaniyamo yadi |
anekaśabdasaṃghāte śrutiḥ kalakale katham || 255 ||

athāpi syāt | pratiniyatāḥ te saṃskārāḥ śabdānām | tatra kenacit saṃskṛtam indriyaṃ kasyacid eva grāhakam iti na yugapat sarvaśabdaśrutir iti | saṃskāraviśeṣāc chrutiniyame indriyāṇām ane-
A 81 a 1 kaśabdasaṃghātasya kalakalasya śrutir na syāt | na hy ekaḥ * śabdaḥ kalakalo nāma | bhinnasvabhāvānāṃ yugapac chravaṇāt | svabhāvabhedāśrayatvāc ca bhedavyavasthiteḥ | laghuvṛtteḥ sakṛcchrutir bhrāntir iti cet | vaṃśādisvaradhārāyāṃ gamakāvayavasaṃhārāt saṃkulā pratipattiḥ syāt | vakṣyate cātra pratiṣedhaḥ | tasmād ekagatiśaktipratiniyamād indriyasyānekātmā kalakalo na śrūyeta |

dhvanayaḥ kevalaṃ tatra śrūyante cen na vācakāḥ |

6 The word kaścit is not represented in the Tib. version || 10 The word sarveṇa is not represented in the Tib. version ||

na vai kalakale varṇapadavākyāni śrūyante | dhvanīnām eva kevalānāṃ śravaṇat | vācake ca pratiniyataśaktīndriyaṃ na dhvaniṣu | tatra |

dhva*nibhyo bhinnam astīti śraddheyam atibahv idam || 256 || B 31a 1

na hi vayaṃ dhvaniṃ śabdaṃ ca vācakaṃ pṛthagrūpam upala- T 338b 1 kṣayāmaḥ | ekam evaikadā varṇānukramaśravaṇe śabdātmānaṃ vyavasyāmaḥ | tat kathaṃ vyavasāyapūrvakaṃ vyavahāram avyavasyantaḥ pravartayāmaḥ | tasmād dhvaniviśeṣa evāyaṃ varṇādyākhyaḥ | api ca |

sthiteṣv anyeṣu śabdeṣu śrūyate vācakaḥ katham |

na dhvanir ato bhinnas tena saha pṛthag vā | na hi pratyakṣe 'rthe paropadeśo garīyān | tad ayaṃ sthiteṣv anyeṣu vyāhartṛṣu kevalam eva śabdaṃ śṛṇvaṃs tadupalambhapratyayānāṃ tadanyaniṣpādane sāmarthyābhāvaṃ pratyeti | yadi hi samarthāḥ syus tatsādhitaṃ tad upalabhyeta | tatsvabhāvā eva punaḥ pratyayāḥ kathaṃ kalakale 'rthāntaram ārabheran | na hi kāraṇābhede * A 81b 1 kāryabhedo yuktaḥ | bhedasyāhetukatvaprasaṅgād ity uktam | na ca kalakale vācako na śrūyate | padavākyavicchedānām upalakṣaṇāt |

kathaṃ vā śaktiniyamād bhinnadhvanigatir bhavet || 257 ||

tāni pratiniyataśaktīny apīndriyāṇi nānārūpān pratiśabdaniyatān dhvanīn śṛṇvanti | na tv evaṃ śabdān iti | kaḥ śabdeṣv eṣāṃ

4 śraddheyam atibahv idam Z, confirmed both by K and the Tib. version ạdi la šin tu c'es dad bya: śraddheyam iti bahv idam B: the reading avivakṣitam for atibahv idam found in the edition of the kārikā-s made by R. Sāṅkṛtyāyana is no doubt due to some error, I dont know whether of the scriba or of the reader || 5 pṛthagrūpam all: pṛthag A || 8 The word avyavasyantaḥ has been rendered by the Tib. translator by yoṅs su gcad pa med par, in close accordance with the commentary of K, who says avyavasyanto 'paricchindantaḥ (this is the correct reading, and not adhyavasyanto paricchindantaḥ, as we found in the printed text) || 17 The text the Tib. translator had before him read apparently tasya instead of bhedasya || 18 °vicchedānām all: °vicchedanam A ||

nirvedaḥ | yad uktaṃ na dhvanayo bhedena vācakebhyaḥ siddhā iti kathaṃ na siddhāḥ | vacanād arthapratipatteḥ | na hi dhvanibhāgād alpīyasaḥ śabdārthapratītiḥ | na ca so 'nyaṃ sameti | tad iyaṃ samastapadavākyarūpasādhyārthapratītir asamastabhāgeṣu dhvaniṣu na saṃbhavatīti siddham akramasattvaṃ śabdarūpam | kramavadbhāgaś ca dhvanir iti | tan na | akramasya
T 339 a 1 kramavadvyatirekiṇaḥ prāg eva niṣiddhatvāt | atiprasaṅgaś caivam | karmabhāgānāṃ pūrveṇāparasyāpratisaṃdhānāt ' ekāṃśāc cāpratipatteḥ ' tadvyatirekī hastasaṃjñādiṣv arthapratipattihetuḥ samastarūpaḥ karmātmābhyupagantavyaḥ syāt | śabdavad eva | kramabhāvina eva yathāsvaṃ karaṇaprayogād bhinnā varṇabhāgāḥ karmabhāgā vā krameṇa vikalpaviṣayā yathāsaṃketam evārthapratītiṃ janayantīti nyāyyam | kiṃ ca |

dhvanayaḥ saṃmatā yais te doṣaiḥ kair apy avācakāḥ |
dhvanibhir vyajyamāne 'smin vācake 'pi kathaṃ na te || 258 ||

kramotpādibhir dhvanibhāgair vyaktaḥ kila vācako vakti | tam
A 82 a 1 api te naiva sa*kṛt prakāśayanti | kramabhāvāt | nāpy eka eva bhāgaḥ śabdaṃ vyanakti | tadanyavaiyarthyaprasaṅgāt | ekavarṇabhāgakāle ca samastarūpānupalakṣaṇāt | tad ayam apratisaṃhitasakalopalambho dhvanivad upalambhasākalyasaṃnidhānasādhyam arthaṃ kathaṃ sādhayet | ko hi viśeṣo 'tyantānupalambhe sadasator upalambhasādhyeṣv artheṣu | na ca saṃnidhimātreṇa sādhanaḥ | vyaktyapekṣaṇāt | sā ceyaṃ kramabhāvinī sadasatos tulyopayogeti dhvanibhir aśakyasādhanaṃ kāryam | tatrāpi tathety alam anyena | tasmān na varṇeṣu vākye vā ' pauruṣeyatā |

varṇānupūrvī vākyaṃ cen na varṇānām abhedataḥ |

4 The Tib. translator has abridged here d e b a s n a s g r a t s a m k y i ṅ o b o m a l u s p a c a n k y i s b s g r u b p a r b y a b a r t o g s p a ạ d i n i || 7 For the sake of clearness, the Tib. translator has added y i g e (v a r ṇ a) after k r a m a v a d°, in close accordance with K's commentary || 21 The word s a ṃ n i d h ā n a, found both in A and B, is not represented in the Tib. version, in accordance with K's commentary, who apparently did not read it in the text he had before him || 22 s a ṃ n i d h i m ā t r e ṇ a AK: s a ṃ n i d h ā n a m ā t r e ṇ a B || s a c e y a m all: s e y a m A || 24 The word k ā r y a m found both in B and K is missing in AT || 25 v ā k y e v ā A: v ā omitted by B ||

nārthāntaram eva śabdarūpaṃ vākyam apauruṣeyam | kiṃ tarhi | T 339 b 1 varṇānukramalakṣaṇaṃ hi no vākyam | tad apauruṣeyam sādhyam iti cet | na | varṇānām ānupūrvyā abhedāt | neyam arthāntaraṃ varṇebhyaḥ | dṛśyāyāṃ vibhāgopalambhāt | adṛśyāyāṃ tato 'pratipatter liṅgābhāvāt | bhedavatyāś cānupūrvyā abhāve varṇamātram avaśiṣṭaṃ sarvatreti pūrvavat prasaṅgaḥ |

teṣāṃ ca na vyavasthānaṃ kramāntaravirodhataḥ || 259 ||

yady akṛtakānupūrvī varṇānāṃ te ca na bahavaḥ samānajātīyāḥ ' yena kecid vyavasthitakramāḥ syuḥ ' anye yatheṣṭaparāvṛttayaḥ ' kiṃ tarhi ' eka eva trailokye ' kāras tathā gakāraḥ ' tadāgnir ity eva syāt ' na gaganam iti ' akāragakārayoḥ pūrvāparabhā*vasya A 82 b 1 vyavasthitatvāt | kṛtakānām api hetupariṇāmaniyamavatām aśakyaḥ kramaviparyayaḥ kartum | yathā bījāṅkurapatrādīnām ṛtusaṃvatsarādīnāṃ ca | kiṃ punar acalitāvasthāsvabhāvānām akṛtakānāṃ kathaṃcit sthitānāṃ pūrvāvasthātyāgam antareṇānyathābhāvāyogāt | tyāge vā vināśaprasangāt | viśeṣeṇa nityāyām ānupūrvyāṃ | * tad etat pratipadaṃ kramānyatvaṃ va- B 31 b 1 rṇānyatve 'pūrvotpādād varṇabāhulyād vā syāt | tac cānabhimatam | api ca |

deśakālakramābhāvo vyāptinityatvavarṇanāt |

sā ceyam ānupūrvī vārṇānāṃ deśakṛtā vā syāt | yathā pipīlikā- T 340 a 1 nāṃ paṅktau | kālakṛtā vā yathā bījāṅkurādīnām | sā dvividhāpi varṇeṣu na saṃbhavati | vyāpter nityatvāc ca | anyonyadeśa-

6 avaśiṣṭam T (lus pa): aviśiṣṭam AB and apparently K. Notwhistanding the reading aviśiṣṭam is also possible, I have preferred to follow here the Tib. version, which, in my mind, has more chance of being the original one || 16 The words anyathābhāvāyogāt have been rendered in the Tib. version by rnam pa gžan du mi ạgyur ba mi ruṅ bai p'yir ro, which represent a Skr. anyathā'bhāvāyogāt || 17 tad etat pratipadaṃ kramānyatvam ex conject.: tad etat kramānyatvam (kramānyatvam in rasura) A: tad etat pratipadam B: the words tad etat and kramānyatvam are not represented in the Tib. version. K's commentary apparently confirms my reading: tad etat kramānyatvaṃ pratipadaṃ varṇānyatve syān nityā api varṇāḥ pratipadam bhinnā iti kṛtvā ||

parihāreṇa vṛttir hi deśapaurvāparyam | tat sarvasya sarveṇa tulyadeśatvād varṇeṣu na saṃbhavati | vātātapavad ātmādivac ca | tathā kālaparihāreṇa vṛttiḥ kālapaurvāparyam | yadaiko nāsti tadānyasya bhāvāt | tad api nityeṣu na saṃbhavati | sarvadā sarvasya bhāvāt | na cānyā gatir asti | tat kathaṃ varṇapaurvāparyaṃ vākyaṃ yad apauruṣeyaṃ sādhyeta |

anityāvyāpitāyāṃ ca doṣaḥ prāg eva kīrtitaḥ || 260 ||

atha mā bhūd ayaṃ doṣa ity anityān avyāpinaś ca varṇān icchet | tāv api pakṣau prāg eva nirākṛtāv ity aparihāraḥ |

vyaktikramo 'pi vākyaṃ na nityavyaktinirākṛteḥ |

A 83-85 missing

na varṇānāṃ rūpānupūrvī vākyam | kiṃ tarhi | tadvyakteḥ | * sā yathā svavarṇābhivyaktipratyayakramād bhavantī kramayoginīti tadānupūrvī vākyam ity api mithyā | tasyā nityeṣu prāg eva niṣiddhatvāt | kāryatāviśeṣa eva sākṣācchaktyupadhānena jñānajanakānāṃ vyaktir ity ākhyātam etat |

vyāpārād eva tatsiddheḥ karaṇānāṃ ca kāryatā || 261 ||

yat khalu rūpaṃ yata evopalabhyate tasya tadupalabdhināntarīyakām upalabdhim evāśritya lokaḥ kāryatāṃ prajñāpayati | sā varṇesv apy asti | saiva cānyatrāpi tadāśrayaḥ | na viśeṣaḥ | tat

T 340 b 1

kathaṃ tulye 'bhyupagamanibandhane na varṇāḥ kāryāḥ | na caitadupalabdhyāśrayā kāryatāsthitiḥ | kiṃ tarhi | yatsaty eva bhavatīti sattāśrayā | sā sattā kutaḥ siddhā yena kāryatāṃ sādhayet | na hy asiddhāyām asyām evaṃ bhavatīti | tasmāt sattāsiddhis tatsādhanī | sā copalabdhir eva | satyam evaṃ yadi tasya prāṅ na sattā siddhā syāt | sā hi sattāsiddhir yā 'siddhipū-

2 The words mts'uṅs pa ñid kyi p'yir represent a Skr. tulyatvāt, and not tulyadeśatvāt || 15 jñānajanakānām T (šes pa skyed par byed pa): jñānajananānāṃ B: K's reading was perhaps jñānajananasamarthānām || 17 The portion yat khalu rūpam, etc., up to śabdānupalabdher (cp. p. 139, l. 11), being left out by inadvertence in B, my reading is based on S and, of course, on the K's commentary and the Tib. version || 19 varṇeṣv api KT: varṇe 'pi S ||

rvikā | nanu tad rūpam asiddham eva yat tathābhūtavijñānāvyavadhānopayogi | siddham eva tad anyavaikalyān nopayuktam iti cet | katham idānīm upayuktānupayuktayor abhedaḥ | nāpi bhedaḥ śabdasvabhāvāsaṃsparśī tasyaivātiśayasyopayogasiddhes tasyā kāraṇatvaprasaṅgāt | yasyaiva bhāve sādhyasiddhis tad eva hi tatropayogi yuktam | tadatiśayopayoge 'py asya tadvat prasaṅgaḥ | tasmād atiśeta evāvyavahitasāmarthyopayogo 'vasthābhedas tadanyam | anatiśayasyāpekṣā ca prāg eva niṣiddhā | sa ca karaṇavyāpārad eva siddha iti sarvakāryatulyadharmā | tasya tādṛśasya vyaktau sarvaṃ vyaṅgyaṃ na vā kiṃcid apy aviśeṣāt | tathā hi |

svajñānenānyadhīhetuḥ siddhe 'rthe vyañjako mataḥ |
yathā dīpo 'nyathā vāpi ko viśeṣo 'sya kārakāt || 262 ||

svapratipattidvāreṇānyapratipattihetur loke vyañjakaḥ siddhaḥ | dīpādivat | sa cet prāk siddhaḥ syāt | samānajātīyopādānakṣaṇasi- T 341 a 1
ddheḥ | na tasyaivātiśayasya jñānahetoḥ | tasya tatsāmagrīpratyayatvāt | ye punar asiddhopalambhanāḥ kārakā eva kulālādivad ghaṭādau | pratyabhijñānādayo 'pi siddhihetavo na hetulakṣaṇaṃ puṣṇanti | yad api kiṃcid uttarā 'kārapratītir akārapratīteḥ pūrvābhinnaviṣayā tadvad ityādi | tad api na svalakṣaṇayor abhedasādhane samartham | tatsvabhāvāsiddheḥ | sāmānyena vacane

1 Instead of yāsiddhipūrvikā which is the reading accepted by K, S reads kāryā 'siddhipūrvikā. The word kāryā is not represented in the Tib. version || 2 Instead of avyavadhāna, found in S and confirmed by the Tib. rendering ma c'od, K read apparently vyavadhāna || 3 After upayuktānupayuktayor K read perhaps in his text avasthayor. In close accordance with him is the Tib. version, which renders these words by ñe bar sbyor ba daṅ ñe bar sbyor ba ma yin pai gnas skabs dag la || 5 akāraṇatvaprasaṅgāt KT: akaraṇatvaprasaṅgāt S || 8 The reading I have myself accepted tadanyam | anatiśayasyāpekṣā ca, etc. is confirmed both by the Tib. version and K. The lectio to be found in S tadanyavikalpān nopayuktam iti cet is no doubt caused by a scribal mistake, due to the influence of the words tad anyavaikalyān nopayuktam iti cet to be found few lines above || 15 °kṣaṇa° KT: °lakṣaṇa° S || 19 akārapratīteḥ KT: apratīteḥ S ||

bhinnaviṣayatvasyāpy avirodhaḥ | ekaviṣayayoś ca pratītyoḥ pūrvāparabhāvāyogāt | saṃnihitāsaṃnihitakāraṇatvenotpādānutpādāt | saṃnidhāne 'py anutpannasyātatkāraṇatvāt | tayor bhinnākhilakāraṇatvam | tatraikābhede 'pi śaktasyāpratīkṣaṇād yuktiviruddhaṃ pūrvāparayoḥ pratītyor ekaviṣayatvam | pratītipratibhāsasvabhāvabhede 'pi nāmasāmyād ekaviṣayatvam apy ayuktam | ghaṭādiṣv api prasaṅgāt | tatra dṛṣṭavirodhād asādhanatvam iti cet | ihāpi virodhābhāvaḥ kena siddhaḥ | yāvat tathābhidheyatārthābhedena vyāptā na sādhyate tāvat saṃdigdho vyatirekaḥ | pratikaraṇabhedaṃ ca bhinnasvabhāvaḥ śabdaḥ śrutau niviśamāno yadaikaḥ sādhyate kiṃ na ghaṭādayaḥ | tatrāpi śakyam evaṃ vyañjakabhedāt pratibhāsabheda iti pratyavasthātum | api ca |

karaṇānāṃ samagrāṇāṃ vyāpārād upalabdhitaḥ |
T 341 b 1 niyamena ca kāryatvaṃ vyañjake tadasaṃbhavāt || 263 ||

na hi kadācid vyāpṛteṣu karaṇeṣu śabdānupalabdhiḥ | na cāvaśyaṃ vyañjakavyāpāro 'rtham upalambhayati | kvacit prakāśe 'pi ghaṭādyanupalabdheḥ | seyaṃ niyamenopalabdhis tadvyāpārāc chabdasya tadudbhave syāt | akartur vyāpāre 'pi tatsiddhyayogāt | vyāpinityatvād upalambha iti cet | ka idānīṃ ghaṭādiṣu samāśvāsaḥ | teṣāṃ tathāniṣṭer iti cet | śabdaḥ kim iṣṭas tatsamānadharmā | na cāsya kaścid atiśaya ity uktam | pratiṣiddhe ca vyāpinityatve | ghaṭādīnāṃ vyañjakāntarasaṃbhavād adoṣaḥ | prakāśo hy eṣāṃ vyañjakaḥ siddhaḥ | kulālādīnāṃ vyañjakatve tādṛśā eva syuḥ | atiśerate ca | tato vyañjakātiśayāt kārakā eva | upakārakasya gatyantarābhāvat | tad etac chabdeṣv api tulyam | tatrāpīndriyayogyadeśatādibhyaḥ karaṇānām atiśayāt | ghaṭādikārakadharmasya ca karaṇeṣu dṛṣṭeḥ | tasyaiva pradīpāder viṣayāntarasya ca kasyacid vyañjakāntarābhāvāt | tatkāraṇāni teṣāṃ vyañjakāni syuḥ | tasmān na vyaktiḥ śabdasya | bhavantī

1 Instead of bhinnaviṣayatvasya the Tib. rendering of these words suggests 'bhinnaviṣayatvasya || 9 vyāptyā K: vyāpto S || 13 api ca T: omitted by S || 16 vyāpṛteṣu KT: avyāpṛteṣu S || 25 syuḥ | atiśerate ca KT: sphuraṛti(ati) śerate ca S ||

vā karaṇebhyo 'tiśayavattā vā śabdasya vyaktir āvaraṇavigamo vijñānaṃ vā gatyantarābhāvāt | tatra nātiśayotpattir anityatāprasaṅgāt | tasyāḥ pūrvāpararūpahānyupajananalakṣaṇatvāt | atha

tadrūpāvaraṇānāṃ ca vyaktis te vigamo yadi |
abhāve karaṇagrāmasāmarthyaṃ kiṃ nu tad bhavet || 264 ||

na hy āvaraṇasyākiṃcitkarāṇi karaṇāni samarthāni nāma | vigamaś cābhāvaḥ | na cābhāvaḥ kāryam iti niveditam etat | nāpi śabdasya nityasya kiṃcid āvaraṇam asāmarthyād ity apy uktam | tasmān nāvaraṇe karaṇopakṣepaḥ | nāpy eṣām asāmarthyam | tadvyāpārābhāve śabdānupalabdheḥ | ato yuktam ete yac chabdān kuryuḥ | anyathā | T 342 a 1

śabdāviśeṣād anyeṣām api vyaktiḥ prasajyate |
tathābhyupagame sarvakāraṇānāṃ nirārthatā || 265 ||

yadi sarvakāraṇasamānadharmāṇy api karaṇāni vyañjakāni na kiṃcid idānīṃ kāryaṃ syāt | na caitad yuktam | sarvakāraṇānām ānarthakyaprasaṅgāt | vastuno 'nādheyaviśeṣatvāt | āvaraṇābhāvasyākāryatvāt | vastuvad eva jñānasyāpi siddhatvāt | jñānaṃ prati kārakatve kasyacit tathābhūtānām anyeṣām api tathābhāvaprasaṅgena sarvasya kāryatāprasaṅgāt | tasmād ayaṃ kārakābhimato 'rthakalāpo na vyaktau na kriyāyām iti vyartha eva syāt | tathā cedam anupakāryopakārakaṃ nirīhaṃ jagat syāt | śabdanityatve ca |

sādhanaṃ pratyabhijñānaṃ satprayogādi yan matam |
anudāharaṇaṃ sarvabhāvānāṃ kṣaṇabhaṅgataḥ || 266 ||

4 atha KT (ci ste): atha (– –) S || 9 The word asāmarthyāt found both in K and S is not represented in the Tib. version || The particle api, wanting in S, is to be found both in K and T || 15 karaṇāni vyañjakāni BKT: kāraṇādivyañjakāni S || 16 The words sarvakāraṇānām ānarthakyaprasaṅgāt are not represented in the Tib. version || 22 nirīham K: anirīham B: anīham S: byed pa med par T, in close accordance with K, who comments this word by nirvyāparam || 25 °bhaṅgataḥ all: °saṅgataḥ B ||

kṣaṇabhaṅgino hi sarvabhāvā vināśasyākāraṇatvād ity uktaṃ vakṣyate ca | utpattimantaś ca parataḥ | sattāyā ākasmikatvāyogāt | tan nedaṃ pratyabhijñānaṃ satprayogādikaṃ kvacid an-
T 342 b 1 veti sthiraikarūpe | aparāparasvabhāvaparāvṛttiṣv eva dīpādiṣu dṛṣṭam iti viruddham eva | na | abhinnajanmanaḥ sādharmyavipralaṃbhād bhrāntyā dīpādiṣu bhāvāt | abhinnajanmeti kenāvaṣṭambhenocyate | tasyaivābhedasya sarvatra paurvāparyeṇa cintyatvāt | tathā bhedasyāpīti cet | tenaiva saṃśayo 'stu | na ca saṃśayitāt siddhiḥ | vivekādarśanād ekatvam iti cet | na | jñānapaurvāparyeṇa sadasattvasiddheḥ | svabhāvavivekasadbhāvāt | yady aparāṇi jñānāni prāk saṃnihitakāraṇāni pūrvajñānavaj jātāny eva syuḥ | ajātāni tu kāraṇavaikalyaṃ sūcayanti | samarthasya jananād asamarthasyāpi punaḥ sāmarthyāpratilambhāt | pratilambhe vā sthairyāyogāt | tad ayam satprayoga ity api jananam eva prayoktuḥ sāmarthyāt | svayaṃ samarthe tasyānupayogāt | prayoga ity apīṣṭasādhanasamarthotpādanam eva samānajātīyopādānāpekṣam anapekṣaṃ vā vāsyādiprayogavat karmādiprayogavac ca kathyate | yo 'pi manyate samakṣe pratyabhijñānaṃ pratyakṣam eva | tataḥ pratyakṣād eva sthairyasiddhir
B 32 a 1 iti | tad apy uttaratra niṣe*tsyāmaḥ |

dūṣyaḥ kuhetur anyo 'pi

naiva kaścid dharmo yaḥ samānajātīyam anveti | sarvadharmāṇām etadavasthatvāt | sarvasthairyapratijñāyāś ca yathābhidhānaṃ yuktivirodhād anye 'pi nityahetavo vācyadoṣāḥ |

T 343 a 1 buddher apuruṣāśraye |
bādhā 'bhyupetapratyakṣapratītānumitaiḥ samam || 267 ||

yadi vyaktir buddhis tadānupūrvī vākyam | tasyā apauruṣeya-

5 abhinnajanma is wrongly rendered in the Tib. version by skye ba t'a dad (skye ba t'a dad can Peking), i.e., bhinnajanma || 10 °sadbhāvāt KS: °saṃbhavāt BT (srid pa 'i p'yir) || 12 °vaikalyam KT: °vaiphalyam B || 13 sāmarthyāpratilambhāt KT: sāmarthyāt B || 16 tasyānupayogāt KT: tasyānuyogāt B || 21 dūśyaḥ BT: whereas K apparently reads dṛśyaḥ, and comments on anayā diśā sthairyasādhanāyopanītaḥ kuhetur draṣṭavyaḥ ||

tvaprasādhane buddhīnāṃ puruṣaguṇatvābhyupagamāt samayo 'sya bādhyate | pratyakṣaṃ khalv apy etad yad imā buddhayaḥ puruṣasaṃkhyātebhyaḥ puruṣaguṇebhyo vā manaskārādibhyo bhavantīti | na ca kāryatā nāmānyā bhāvābhāvaviśeṣābhyām | sa ca bhāvaḥ pratyakṣo ' bhāvo 'py anupalabdhilakṣaṇaḥ pratyakṣasāmarthyasiddha iti vakṣyāmaḥ | tata eva puruṣakāryatā buddhīnām anumeyānvayavyatirekaliṅgatvād asyāḥ | kiṃ ca |

ānupūrvyāś ca varṇebhyo bhedaḥ sphoṭena ci*ntitaḥ | A 86 a 1
kalpanāropitā sā syāt kathaṃ vā ' puruṣāśrayā || 268 ||

varṇavyatirekiṇy ānupūrvī sphoṭavicārānukrameṇaiva pratividhitā | nāpi sā varṇasvabhāvā | vastusvabhāvasyaitadvikalpānatikramāt | atadrūpeṣu tadrūpasamāropapratibhāsinyā buddher ayaṃ vibhramaḥ syād ānupūrvīti | sā ca katham apauruṣeyī | buddhiviṭhapanapratyupasthāpanāt | api ca | ātyantikasya kasyacit svabhāvasyābhāvād bhavatā dhvaninā 'nātyantikena bhavitavyam | sa cāhetuko 'nyahetuko vā nityaṃ bhaven na ca puruṣavyāpārāt | tasmān nāpauruṣeyaḥ | katham idaṃ gamyate 'nātyantiko dhvanir anyo vā bhāva iti |

sattāmātrānubandhitvān nāśasyānityatā dhvaneḥ |

na hi nāśo bhāvānāṃ kutaścid bhavati | tad bhāvasvabhāvo bhavet | bhāvasyaiva svahetubhyas taddharmaṇo bhāvāt | na ca bhāvaviśeṣasvabhāvaḥ | tasya niṣetsyamānatvāt | tasmād bhāvamātrasvabhāvaḥ syāt | tena śabdo 'nyo vā sattābhājanaḥ sarva eva bhāvo ' nātyantika iti siddham | na siddham | tasyaiva vināśasyāparajanmāsiddheḥ | tathā hy agninā kāṣṭhaṃ daṇḍena T 343 b 1

12 Before atadrūpeṣu the Tib. translator adds de bas na, i.e., tasmād, in accordance with K's commentary || 14 The words buddhiviṭhapanapratyupasthāpanāt (B reads pratyupasthāna and in A the akṣara pa of °sthāpanāt is in margine) have been rendered in the Tib. version by bloi sgrub par so sor ạjog pai p'yir ro. On the term viṭhapana, cp. Edgerton, *op. cit.*, p. 486. || 17 tasmān nāpauruṣeyaḥ A: tasmāt pauruṣeyaḥ BKST || 25 The Tib. rendering of the expression aparajanmāsiddheḥ, i.e., gžan las skye ba med pa ma grub pai p'yir ro is in close accordance with K, who comments

ghaṭa iti vināśahetavo bhāvānāṃ dṛṣyante | anvayavyatirekānuvidhānaṃ hetutadvator lakṣaṇam āhuḥ | na | pūrvasya svarasanirodhe 'nyasya viśiṣṭapratyayāśrayeṇa vikṛtasyotpatteḥ |
A 86 b 1 astu vāgniḥ kāṣṭhavināśahetuḥ | sa vināśo 'gni*janmā kiṃ kāṣṭham eva [1] āhosvid arthāntaram |

agner arthāntarotpattau bhavet kāṣṭhasya darśanam || 269 ||
avināśāt

kim ity arthāntarād arthāntarajanmani kāṣṭham abhūtaṃ nāma na dṛśyate vā | atiprasaṅgo hy evaṃ syāt |

sa evāsya vināśa iti cet

yadi sa evārtho 'gnijanmā 'bhāvas tad idam abhūtatvān na dṛśyata iti | bhavatu tasyedaṃ nāmābhāva iti | tathāpi

katham |

anyo 'nyasya vināśaḥ | na hi kasyacid arthasya nāmakaraṇamātreṇa kāṣṭhaṃ na dṛśyata iti yuktam | na cānyo 'nyasya vināśaḥ | atiprasaṅgāt | viśeṣābhāvāt tasyārthāntaratvena vastubhūtasya tadanyebhyaḥ | kāṣṭhe 'gnikṛtaḥ svabhāvo vināśo na sarva iti cet | kāṣṭhā iti kaḥ saṃbandhaḥ | āśrayāśrayisaṃbandhaś cet |
T 344 a 1 na | tasya niṣetsyamānatvāt | janyajanakabhāvaś cet | agner iti kim | kāṣṭhād eva bhāvāt | tadapekṣād utpatter adoṣa iti cet | anatiśayalābhinaḥ kā 'pekṣā | lābhe vā 'parakāṣṭhajanma syāt | pūrvaṃ tv apracyutikāraṇam | tathaiva dṛśyeta | tata evāgneḥ pūrvavināśa iti cet | pūrveṇāsya kaḥ saṃbandha iti sa eva prasaṅgo 'paryavasānaś ca | tad avaśyaṃ vināśasaṃbandhayogyam uttaram atiśayaṃ pratyupakurvāṇo 'gnir apūrvam eva janayatīti pūrvaṃ tadavasthaṃ dṛśyeta | kāṣṭhavināsa iti ca kāṣṭhābhāva

on parasmāj janma parajanma | na parajanmāparajanma | tasyāsiddheḥ ||

4 vināśo AB: nāśo KS || 11 For the sake of clearness the Tib. translator renders the word abhāvaḥ with šiṅ med pa, i.e., kāṣṭhābhāvaḥ, and abhūtatvāt with ạjig pa ñid kyi p'yir, i.e., vinaṣṭatvāt, in close accordance with K's commentary || 17 'gnikṛtaḥ svabhāvo BK: 'gnikṛtasvabhāvo A || 26 iti ca BS: ca omitted by A ||

ucyate | na cābhāvaḥ kāryaḥ | tatkārī cākāraka evety anapekṣaṇī-
ya ity uktam | svabhāvābhāvasya ca tato bhede tato * nivarta- A 87 a 1
mā*nasya bhāvasya svabhāva eva samarthitaḥ syād iti katham B 32 b 1
abhūto nāma | tasmān na

anyo 'nyasya vināśo 'stu kāṣṭhaṃ kasmān na dṛśyate || 270 ||

ko 'yam arthāntarabhāvakāṣṭhadarśanayor virodhaḥ |

tatparigrahataś cen na tenānāvaraṇaṃ yataḥ |

yadi tenārthāntarena parigṛhītam iti kāṣṭhaṃ na dṛśyeta ' tat kāṣṭhasyāvaraṇam ity āpannam | na caitad yuktam | āvaraṇaṃ hi darśanaṃ bibadhnīyān nābhighātādīni dravyasāmarthyāni | sarvapratibandhe ca nanv anenaiva dravyaṃ vināśitaṃ syāt | sarvaśaktipracyāvanāt | punas tatrāpy agnāv iva prasaṅgād anavasthā | apracyuteṣu vā 'syābhighātasāmarthyādiṣu satā vā
tenānyena kiṃ vināśitam | yadi cāgnisamudbhavasya vināśā- T 344 b 1
khyasyārthasya parigrahāt kāṣṭhaṃ na dṛṣṭam |

vināśasya vināśitvaṃ syād utpattes tataḥ punaḥ || 271 ||
kāṣṭhasya darśanaṃ

avaśyaṃ hy utpattimatā vināśena vinaṣṭavyam | tasmin vinaṣṭe punaḥ kāṣṭhādīnām unmajjanaṃ syāt |

hantṛghāte caitrāpunarbhavaḥ |
yathātrāpy evam iti ced dhantur nāmaraṇatvataḥ || 272 ||

vināśavināśe 'pi na vastunaḥ pratyāpattiḥ | na hi hantari hate 'pi taddhataḥ pratyujjīvatīti cet | na | hantus tadghātahetutvāt | na brūmo vināśahetor agnidaṇḍāder nivṛttau bhāvena bhavitavyam iti | kiṃ tarhi | bhāvābhāvasyātyantānupalabdhilakṣaṇa-
sya | tannivṛttau kānyā gatiḥ * svabhāvasthiteḥ | hantā hi cai- A 87 b 1
trasya na nāśakalpaḥ | kiṃ tarhi | daṇḍādikalpaḥ | nāśakalpaṃ

2 tato bhede tato nivartamānasya KST: tato nivartamānasya A: tato bhede nivartamānasya B || 6 According to the division accepted in the Tib. version, after virodhaḥ beginns the ninth chapter (bam po dgu pa) || 26 °lakṣaṇasya all: °lakṣaṇaprāptasya A ||

hy asya maraṇaṃ | tannivṛttau ca syād evāsya punarbhāvaḥ |

ananyatve 'pi nāśasya syān nāśaḥ kāṣṭham eva tu |
tasya sattvād ahetutvaṃ nāto 'nyā vidyate gatiḥ || 273 ||

anarthāntarabhūto vināśaḥ kāṣṭhāt | tad eva tad bhavati | tac ca prāg evāstīti kim atra sāmarthyaṃ vahnyādīnām | tasmāt tadanupakārāt tena nāpekṣyante kathaṃcit | nāpy asyedam iti saṃbandham arhati | tasyopakāranibandhanatvāt | anyathātiprasaṅgāt | pāramparyeṇopakāre 'py avaśyam ayaṃ vikalpo ' nveti [1] sa kim upakāro 'rthāntaram āhosvit tad eveti | tadarthā-
T 345 a 1 ntaratve 'pi tasyeti punar upakāratvādiparyanuyogas tadavastha eva | tathā 'nanyatve | tasmāt sato rūpasya tattvānyattvāvyatikramāt | upakārotpādanasya ca rūpaniṣpādanalakṣaṇatvāt | tadatatkriyāvikalo na kartaiveti na kasyacid dhetur ahetuś ca nāpekṣate | tasmāt svayam ayaṃ bhāvas tatsvabhāva iti siddham |

ahetutve 'pi nāśasya nityatvād bhāvanāśayoḥ |
sahabhāvaprasaṅgaś ced asato nityatā kutaḥ || 274 ||

syād etad yasyāpi vināśo 'hetukaḥ so ' vaśyaṃ nitya iti bhāvas tadabhāvalakṣaṇo vināśaś ca saha syātām iti | na | tasya nityā-
A 88 a 1 nityadharmāyogāt | na hy asaty ayaṃ vikalpaḥ saṃbha*vati | tayor vastudharmatvāt | vināśasya cākiṃcitvāt | bhavato hi kenacit sahabhāvaḥ syāt | na ca vināśo bhavati | tasmād adoṣaḥ |

asattve 'bhāvanāśitvaprasaṅgo 'pi na yujyate |
yasmād bhāvasya nāśena na vināśanam iṣyate || 275 ||

katham asan vināśo bhāvaṃ nāśayet | ato 'vināśī bhāvaḥ syād ity aprasaṅga eva | vināśād bhāvanāśānabhyupagamāt | yo hi

1 ca AT: omitted by BKS || 5 vahnyādīnām BST: daṇḍādīnām A (corrected into vahnyādīnām in margine). A reading daṇḍādīnām for vahnyādīnām is known also to K who says kvacid daṇḍādīnām iti pāṭhaḥ sa tu ghaṭādīn purodhāya vyākhyeyaḥ || 6 Instead of tadanupakārāt the text the Tib. translator had before him read apparently tadupakārāt (de la p'an ạdogs pai p'yir) || 11 tasmāt BKS: 'smāt A || 20 ca BST: omitted by A ||

vināśa iti kiṃcin nety āha ' sa kathaṃ tato bhāvanāśam icchet | katham idānīm asati vināśe bhāvo naṣṭo nāma | na hy asadvināśā naṣṭā gaṇyante pratyutpannāvasthāyām | na hi yo yenātadvān sa tena tathā vyapadiśyate pratīyate vā | yathāśvo viṣāṇena | T 345 b 1 na vai vināśo nāsty eva | sa tu nāsti yo bhāvasya bhavati | bhāva eva tu kṣaṇasthitidharmā vināśaḥ | tam asya svabhāvam uttarakālaṃ vibhāvayanto vināśo 'sya bhūta iti yathapratīti vyapadiśantīty uktam | na hi bhāvasya kiṃcit kadācid bhavati | sa eva kevalaṃ svahetubhyas tathābhūto bhavati | tan na kenacid bhavatā sa naṣṭaḥ | kiṃ tarhi | svabhāva evāsya yena sa naṣṭo nāma | kathaṃ tarhīdānim ahetuko vināśo bhavatīty ucyate |

naśyan bhāvo 'parāpekṣa iti tajjñāpanāya sā |
avasthā 'hetur uktāsyā bheda*m āropya cetasā || 276 || A 88 b 1

na bhāvo jāto 'parasmān nāśaṃ pratilabhate ' tathābhūtasyaiva svayaṃ jāter ity aparāpekṣadharmāntara*pratiṣedhārthaṃ tat- B 33 a 1 svabhāvajñāpanenārthāntaram iva dharmiṇo dharmaṃ cetasā vibhajya tanmātrajijñāsāyāṃ svabhāva eva tathocyate | tad etan mandabuddhayaḥ kvacit tathā darśanād ghoṣamātravipralabdhā nāśaṃ guṇaṃ tasya ca bhāvam āropya sahetukam ahetukaṃ vāpratiṣṭhitatattvayā bhāvacintayā 'tmānam ākulayanti |

svato 'pi bhāve 'bhāvasya vikalpaś ced ayaṃ samaḥ |

nanv aparabhāvitve 'pi vināśasya svata eva bhāvasya bhavato 'yaṃ tattvānyattvavikalpas tulyaḥ | tadā kim arthāntarabhāve bhāvo na dṛśyate ' anarthāntaratve 'pi tad eva tad bhavati | tan na kiṃcid asya jātam iti kathaṃ vinaṣṭo nāma | nanv atra | T 346 a 1

na tasya kiṃcid bhavati na bhavaty eva kevalam || 277 ||

ity uktam | na hy ayaṃ vināśo 'nyo vā kaścid bhāvasya bhavatīty āha | kiṃ tarhi | sa eva bhāvo na bhavatīti | yadi hi kasyacid bhāvaṃ brūyāt ' na bhāvo 'nena nivartitaḥ syāt | tathā ca bhāvanivṛttau prastutāyām aprastutam evoktaṃ syāt | na hi kasyacid bhāvena bhāvo na bhūto nāma | tadā na bhūto yadi svayaṃ na

1 bhāvanāśam all: vināśam A || 2 hy AS: omitted by B || 29 na bhāvo BKT: tadā na bhāvo A ||

bhavet | na bhavatīti ca prasajyapratiṣedha eṣa na paryudāsaḥ |
A 89 a 1 * anyathehāpi kasyacid bhāve na pratiṣedhaparyudāsayo rūpabhedaḥ syād ubhayatra vidheḥ prādhānyāt | evaṃ cāpratiṣedhāt kasyacit paryudāso 'pi kvacin na syāt | yadi hi kiṃcit kutaścin nivarteta tadā tadvyatireki saṃspṛśyeta | tatparyudāsena | tac ca nāsti | sarvatra nivṛttir bhavatīty ukte kasyacid bhāvasyaiva pratīteḥ | tathā cānenārthāntarabhāva evoktaḥ syāt | na tayoḥ parasparaṃ vivekaḥ | aviveke ca na paryudāsaḥ | tad evaṃ vyatirekābhāvād anvayo 'pi na syāt | tasyaikasvabhāvasthitilakṣaṇatvāt | tatsthitiś ca tadanyavyatireke sati syāt | sa ca nāstīty apravṛttinivṛttikaṃ jagat syāt | tasmād yasya nāśo bhavatīty ucyate sa svayam eva na bhavatīty uktaṃ syāt | na vai ghoṣasāmyād viṣayāntaradṛṣṭo vidhiḥ sarvatra yojanām arhati | na hi gardabha iti nāmakaraṇād bāleyadharmā manuṣye 'pi saṃyojyāḥ | tathā na caitrasya putro bhavatīty atra dṛṣṭo vidhir nāśe 'pi virodhāt | evaṃ cābhidhāne 'pi prayojanam āveditam eva | ataḥ

bhāve hy eṣa vikalpaḥ syād vidher vastvanurodhataḥ |

T 346 b 1 bhāvo 'vaśyaṃ bhavantam apekṣate | sa ca svabhāva eva | niḥsvabhāvasya kvacid vyāpāre samāveśābhāvāt | vyāpāra iti hi
A 89 b 1 tathābhūtasvabhāvotpattiḥ | * sā niḥsvabhāvasya kathaṃ syāt | katham idānīṃ bhavaty abhāvaḥ śaśaviṣāṇam ityādivyavahāraḥ | na vai śaśaviṣāṇaṃ kiṃcid bhavatīty ucyate | api tv evam asya na bhavatīti bhāvapratiṣedha eva kriyate | api ca | vyavahartāra eva etad evaṃ vyāpāravad iva samāropyādarśayanti prakaraṇena kenacit | na tu tat tathā | sarvārthavivecanaṃ hi tatra tattvaṃ na kasyacit samāveśaḥ | na khalv evaṃ vināśo vastuni tadbhāvāt | asāv api yadi vaktṛbhir evaṃ khyāpyate ' na tu svayaṃ tathā ' tadā na kiṃcid bhavatītīṣṭam eva | tasmāt sva-

1 tadā na bhūto yadi svayaṃ na bhavet BKS: svayaṃ na bhūto nāma bhavet A: yadā svayaṃ na bhavet tadā naṣṭaḥ T || 2 The word anyathā is not represented in the Tib. version || 4 kutaścin AKT: omitted by BS || 6 bhāvasyaiva BKS: bhāvasya AT || 7 tathā ca AK: ca omitted by BT || 16 ataḥ all: omitted by A || 19 vyāpāre all: vyāpārao A || 28 tadā na kiṃcid bhavatītīṣṭam eva AB (which omits kiṃcid and reads etat for eva) K: the Tib. translator seems to have had before him aniṣṭam eva for iṣṭam eva ||

yaṃ bhavan svabhāvo vikalpadvayaṃ nātivartate tattvam anyattvam iti | atattvam eva svabhāvasyānyattvam | na hi rūparasayor apy anyad eva parasparam anyattvam | svabhāvāpratibandho 'nyattvam iti cet | ko 'yaṃ pratibandho nāma yena sa ca na syāt | nānyasvabhāvaś ca | janmeti cet | sarvakāraṇānāṃ parasparam avācyatā syāt | tathā ca sarvaḥ sarvasya kathaṃcid upayogīti na kaścit kutaścid anyaḥ syāt | evaṃ cāvācyatety api kāryakāraṇabhāva eva śabdāntareṇoktaḥ syāt | nārthabhedaḥ | svabhāvānanugamanam tv anyattvaṃ brūmaḥ | sa ca svabhāvavatām para- T 347 a 1 sparam asty eva ity anyattvam eva | na ca tajjanmalakṣaṇāt svabhāvapratibandhād anyaḥ pratibandho nāma | anāya*ttasya A 90 a 1 vyabhicārāvirodhāt | tato dharmabhedāc cānyattvam | jñānakṛtaḥ pratibandha iti cet | syād etat | yatpratipattināntarīyakaṃ yajjñānaṃ tadgatau *niyamena tatpratibhāsanāt tad atadrūpam B 33 b 1 apy avācyam iti | na | tasya niḥsvabhāvatvāt svayam | sa eva hi tasya svabhāvo yaḥ pratibhāti | svabhāvavattve 'sya tadvat pratibhāsaprasaṅgāt | apratibhāsamānasya ca dṛśyasyābhāvāt | adṛśyatve 'pi na tadrūpaṃ jñānam iti kasya kimāyattā pratipattiḥ | na ca yad yadāyattapratītikaṃ tasya svabhāvapratibhāsa eva naśyati | prakāśāyattapratītīnām iva nīlādīnām | kā vā tasya pratyāsattiḥ | tatra yat tasminn anātmarūpe pratīyamāne sa svayaṃ pratyupatiṣṭhate | atiprasaṅgo hy evaṃ syāt | pratīyamānasya tadupādānateti cet | ko 'yam upādānārthaḥ | na kāryakāraṇabhāvo 'nabhyupagamāt | abhyupagame vā na kāryakāraṇe 'nyonyapratītipratyupasthāpane | pratīter eva tannāntarīyakatā pratyāsattir iti cet | nanu saivāsati pratibandhe na yuktety ucyate |

14 The Tib. translator had apparently in his text tattadrūpam for tadatadrūpam || 16 svabhāvavattve A (later on corrected in margine by a secunda manus into arūpādisvabhāvatve, which is apparently the reading commented on by K), followed by the Tib. translator who renders this expression by raṅ bžin daṅ ldan pa ñid yin na: svabhāvatve B: atatsvabhāvatve S. The lectio arūpādisvabhāvatve, which, as the sense is concerned, is equally good, looks like an explicative reading of the more difficult svabhāvavattve || 21 anātmarūpe all: anāyattarūpe A || 22 ca A: omitted by BST || 24 kāryakāraṇe all: kāryakāraṇe niyamena B || 26 The Tib. translator had apparently in his text nāyuktā instead of na yuktā ||

nākāryakāraṇayoḥ kaścit pratibandha iti coktam | yatpratipa-
ttināntarīyakaṃ yajjñānam ity api tajjñāne sati syāt | na hi yo
A 90 b 1 vijñāne svarūpeṇāsvarūpāsaṃsargeṇa na pratibhāsate tasya ki*-
T 347 b 1 ṃcij jñānam | tadabhāvān na sidhyati avācyatālakṣaṇam artha-
rūpasya | tad bhavatā vastutas tattvānyattvabhājā bhavitavyam |
yasya tu vinaśyato bhāvasya na kiṃcid bhavati | tena

na bhāvo bhavatīty uktam abhāvo bhavatīty api || 278 ||

yad apy ayaṃ bhāvasyābhavo bhavatīty āha | tad api bhāvo na bhavatīty evoktaṃ bhavati | evaṃ hi sa nivartito bhavati | pratiṣedhe vidher asaṃbhavāt | tata evāsya vināśe na kaścid dhetuḥ | tathā hi |

apekṣyeta paraḥ kāryaṃ yadi vidyeta kiṃcana |
yad akiṃcitkaraṃ vastu kiṃ kenacid apekṣyate || 279 ||

sati hi kārye kārakaṃ bhavati | na ca naśyato bhāvasya kiṃcit kāryam ity uktam | tasmād yo nāma nāśahetuḥ sa bhāve na kiṃcit karotīty akiṃcitkaro nāpekṣaṇīyaḥ | tat katham idānīm anutpannātiśayas tadavastha eva bhāvo naṣṭo nāma | nanv atiśayotpattāv api sa eva tasya atiśaya utpanna iti kathaṃ sa naṣṭo nāma | tena nāyaṃ tadavastho naṣṭo nāma | yena svayaṃ na bhavati tena naṣṭaḥ | nārthāntarotpādād ity uktam | na hy atiśayotpattyā svayam na bhūto nāma | abhāvasya sarvātiśayopākhyānivṛttyā sarvabhāvadharmavivekalakṣaṇatvāt | bhāvasya cotpattisamāveśalakṣaṇatvāt | tasmān nābhāve kasyacid bhāvopakṣepo 'nyasya |

A 91 a 1 etenā*hetukatve 'pi hy abhūtvā nāśabhāvataḥ |
sattānāśitvadoṣasya pratyākhyātaṃ prasañjanam || 280 ||

yo 'pi manyate 'hetuke 'pi vināśe 'bhūtvā 'sya bhāvat sattā'ni-

3 svarūpeṇāsvarūpāsaṃsargeṇa BKT [where the word svarūpeṇa is however not represented]: svarūpenānyarūpāsaṃsargeṇa A: svarūpāsaṃsargini S || pratibhāsate AK: bhāsate BS || 13 yad all: tad A || 21 na bhūto AK: abhūto B ||

tyatvaṃ ca durnivāram | abhūtvā bhavann ahetuko bhavatīty api T 348 a 1 viruddham iti | so 'py anenaiva pratyākhyātaḥ | kasyacid bhāvānabhyupagamāt |

yathā keṣāṃcid eveṣṭaḥ pratigho janmināṃ tathā |
nāśaḥ svabhāvo bhāvānāṃ nānutpattimatāṃ yadi || 281 ||

athāpi syād | bhavatu nāma svabhāva eṣa bhāvānām ya ime kṣaṇasthitidharmāṇāḥ | sa tūtpattimatām eva bhaviṣyati | na hi svabhāva iti sarvaḥ sarvasya svabhāvo bhavati pratighātmatāvat | satyam etat | tathāpi |

svabhāvaniyamād dhetoḥ svabhāvaniyamaḥ phale |
nānitye rūpabhedo 'sti bhedakānām abhāvataḥ || 282 ||

na vai pratigho 'nyo vā svabhāvo 'kasmāt pratiniyamavān | yādṛśī tu svahetoḥ śaktisthitis tādṛśaṃ phalaṃ bhavatīti hetusvabhāvaniyamāt phalasvabhāvaniyamaḥ | ākasmikatve 'py asyokto doṣaḥ | pratighātātmatāhetusvabhāvapratiniyamavan na naśvarajananapratiniyatasvabhāvaṃ bhāvaṃ paśyāmaḥ | yena tajjanmā tathā syān nānyaḥ | sarvākārajanmanāṃ vināśadarśanāt | nanv idam apy aniśceyam eva sarvākārajanmāno naśyantīti | tāsā*m aniḥśeṣadarśanāt | vicitraśaktayo hi sāmagryo dṛśyante | A 91 b 1 tatra kācit syād api yā 'naśvarātmānaṃ janayet | na | jñeyādhikārāt | ye kadācit kvacit kenacij jñātāḥ santo na jñāyante teṣāṃ sattānubandhī nāśa iti brūmaḥ | ta eva kṛtakā anityāḥ sādhyante | na hy ayaṃ saṃbhavo 'sti yat te jñānajanana- T 348 b 1 svabhāvāḥ punar anaṣṭā na janayeyur apekṣera*n vā param | B 34 a 1 tajjananasvabhāvasya niṣpatteḥ | na ca teṣv anapekṣeṣu kasyacit kadācit kiṃcij jñānaṃ nivarteta | na caivaṃbhūtaṃ kiṃcid asti | sarvasya kenacit kadācit jñānāt | jñānamātrārthakriyāyām apy

6 The word nāśa is not represented in the Tib. version || 15 The word doṣaḥ is not represented in the Tib. version || 16 The word pratiniyata is not represented in the Tib. version and the negation na is wanting in Derge's edition || 21 The words jñātāḥ santo are not represented in the Tib. version || 22 sattānubandhī AST (sattvā° for sattā° B): the reading of K, saṃtānānubandhī, is perhaps a scribal error || 23 The word jñāna is not represented in the Tib. version ||

asāmarthye vastv eva na syāt | tathā hi tallakṣaṇaṃ vastv iti vakṣyāmaḥ | tasya ca vināśāvyabhicārāt sa sattānubandhī |

pratyākhyeyā 'ta evaiṣāṃ saṃbandhasyāpi nityatā |

ata eva yathoktād vastumātrānubandhād vināśasya śabdavat saṃbandhanityatāpi pratyākhyeyā | yā ca śabdaśaktir yogyatākhyā 'rthapratipattyāśrayo jaiminīyair varṇyate | sārthāntaram eva na bhavati | tathā hi | yogyateti rūpātiśaya eva bhāvānām ity āveditaṃ prāk | astu vārthāntaram | tathāpi

saṃbandhadoṣaiḥ prāguktaiḥ śabdaśaktiś ca dūṣitā || 283 ||

ukto hi saṃbandhārthāntaravāde 'nekaprakāro doṣaḥ | tenaiva A 92 missing sā śabdaśaktir dūṣiteti na punar ucyate | * api ca |

nāpauruṣeyam ity eva yathārthajñānasādhanam |
dṛṣṭo 'nyathāpi vahnyādir aduṣṭaḥ puruṣāgasā || 284 ||

bhavantu nāmāpauruṣeyā vaidikāḥ śabdāḥ | tathāpi saṃbhāvyam evaiṣām ayathārthajñānahetutvam | na hi puruṣadoṣopadhānād T 349 a 1 evārtheṣu jñānavibhramaḥ | tadrahitānām api pradīpādīnāṃ nīlotpalādiṣu vitathajñānajananāt | tad ime śabdāḥ saṃskāranirapekṣāḥ prakṛtyā cārtheṣu pratibhānahetavaḥ syuḥ | svabhāvaviśeṣād vahnyādivat | vitathavyaktayaś ca niyamenaiva niyamakāraṇābhāvād ayuktam iti cet | avitathavyaktiniyame kiṃ kāraṇam | tasmād yathārthavyaktiniyamavat prakṛtyā 'yathārthavyaktiniyamaḥ kiṃ na kalpyate | athavā vahnyādivad evārtheṣūbhayajñānahetutvaṃ syāt | na hy apauruṣeyā api vahnyādaya ekatra yathārthajñānahetavo 'pi sarvatra tathā bhavantīti | tathā śabdānām apy apauruṣeyatve 'py ubhayaṃ syād iti | bhavatu vahnyādīnāṃ kṛtakatvād yathāpratyayam anyatrānyathātvam | na punar nityeṣu śabdeṣv etad asti | nanv evaṃvidho 'nyatrāpy asty eva dharmas teṣām api saṃketabalād anyathāvṛtteḥ kāryajananasvabhāvasthitau caiṣāṃ samayāder apekṣaṇīyasyā-

4 °nubandhāt ST: °nubandhitvāt B || 18 pratibhāna° ST: (slob pa) pratibhāsa° B || 19 After vahnyādivat B adds hi || 22 °vyaktiniyamaḥ KST: °prakṛtiniyamaḥ B ||

bhāvāt | tataḥ pratītir artheṣu sarvasya sarvadā syāt | na cāsti tasmān na śabdāḥ sthitasvabhāvā iti | api ca |

na jñānahetutaiva syāt tasminn akṛtake mate |
nityebhyo' vastusāmarthyān na hi janmāsti kasyacit || 285 ||

yady akṛtakaḥ śabdo na tasmād artheṣu pratītir eva syāt | pratītijanmetarakālayos tulyarūpasya pratītijanmani sāmarthyasaṃbhāvanā'yogāt | evam ayaṃ janako naivam iti vivecanīyasya rūpabhedasyābhāvāt | na yādṛśo 'syājanakas tādṛśa eva janako yuktaḥ | anyāpekṣāpi niṣiddhaiva | tasmān na nityānāṃ kvacid T 349 b 1 vijñānajananasāmarthyam | kadācid ajanane nityam ajananaprasaṅgāt | kāryasātatyādarśanāc ca na te kathaṃcit kartāra ity uktaprāyam | yā apy etā nityābhimateṣv ākāśādiṣu pratipattayas tā api na tatsvabhāvabhāvinyaḥ | tathā hi |

vikalpavāsanodbhūtāḥ samāropitagocarāḥ |
jāyante buddhayas tatra kevalaṃ nārthagocarāḥ || 286 ||

svalakṣaṇaviṣayā hi buddhir niyamena tadyogyatopasthāpanānuvidhāyinīti tasmin saty asyāḥ kāraṇe yogye sā bhavaty eva | tad yadi nityānāṃ padārthānāṃ svalakṣaṇe kasyacit jñānaṃ syāt ' sarvasya sarvadā syāt | kāryaviśeṣā hi vyaktayaḥ kathaṃcit kvacid upayujyamānās tadupajananayogyātiśayapratilambhahetum vastuviśeṣam apekṣanta iti yuktam | tathā 'kāryaviśeṣo nityo bhāvaḥ kenacid gṛhyamāṇas tatkāraṇāpekṣo yadi grahaṇam asya janayet ' yuktaṃ yat tenaiva gṛ*hyeta | tac ca * sthitasvabhāvatvān na saṃbhavatīti | sarveṇa samaṃ gṛhyeta na vā kenacid iti A 93 a 1 B 34 b 1 san kenacid dṛṣṭo na nityaḥ kaścid atīndriyaḥ syāt | na caitad asti | tasmād arthasāmarthyānapekṣāḥ samāropitagocarā āntaram evopādānaṃ vikalpavāsanāprabodham āśritya bāhyārthaśūnyā bhrāntaya evākāśādiṣu sarvasya saṃbhavantīti | tasmān nāparāvṛtti-

2 śabdāḥ sthitasvabhāvā all: śabdaḥ sthitaḥ svabhāvaḥ B || 16 °pasthāpanā°: AB: °pasthānā° KS || 21 vastuviśeṣam all: vastum B || The text the Tib. translator had before him had apparently ayuktam || 23 yat all: tat B || 24 °svabhāvatvān all: °bhāvatvān A || 28 saṃbhavanti AS: bhavanti BK ||

T 350 a 1 dharmāṇaḥ śabdāḥ | tattve vā kuta etad avitathārthapratītaya eveti | na hy agnir himasya bheṣajam ityādiṣu śītapratighātasāmarthyaṃ lokaprasiddham agneḥ khyāpyata iti sarvaṃ tathā bhavati | lokasya svecchākṛtasaṃketānuvyavahārāt kim ayaṃ lokaḥ svasaṃketam anuvidadhad evaṃ pratyeti ' āhosvic chabdasvabhāvasthiter iti saṃdehaḥ | lokecchayāpi parāvartyamānāḥ śabdāḥ punar anyatrānyathā dṛśyanta iti lokaprasiddhyanuvidhāne 'pi saṃbhavaty eṣām anyathābhāvaḥ | tasmāt kasyacid avaiparītyadarśane 'pi sarveṣāṃ tathābhāvo na sidhyati | akṛtakasvabhāvatve 'pi hy eṣāṃ kaścin mithyārthaniyato 'pi syād iti svabhāvāparijñānāt sarvatra saṃśayaḥ syāt |

mithyātvaṃ kṛtakeṣv eva dṛṣṭam ity akṛtaṃ vacaḥ |
satyārthaṃ vyatirekasya virodhivyāpanād yadi || 287 ||

atha yan mithyārthaṃ vacanaṃ tad akhilaṃ kṛtakam iti hetuvya-
A 93 b 1 tirekeṇa sādhyavyatirekasya * vyāpter anyatrāsaṃbhavād akṛtakaṃ satyārtham iti syād vināpy anvayena | yo hi yenāvyāptas tatra tadvyatirekaḥ śaṅkyeta | na ca viruddhayor ekatra saṃbhavo 'sti | asaṃbhave ca vijātīyasya gatyantarābhāvād iṣṭārthasiddhes tatsādhanatvāc ca liṅgasya vyartham anvayadarśanaṃ vyatirekamātreṇaiva siddher iti | satyam etat ' yadi vipakṣayor vyāpyavyāpakabhāvaḥ sidhyet | sa tu na siddhaḥ | yasmāt

T 350 b 1 hetāv asaṃbhave 'nukte bhāvas tasyāpi śaṅkyate |
viruddhānāṃ padārthānām api vyāpakadarśanāt || 288 ||

yadi hetoḥ sādhyavipakṣe 'bhāvaḥ sidhyet tadā sādhyavyatirekaṃ hetuvyatireko vyāpnuyāt | na ca tatra tasyāsaṃbhave pramāṇaṃ paśyāmaḥ | na cāviruddhavidhiḥ pratiṣedhasādhano yuktaḥ | atiprasaṅgāt | na caikatra dṛṣṭasyānyatrāsaṃbhava eva pṛthag viruddhasahabhāvinām api darśanāt | anityatvavat prayatnānantarīyaketarayor | na ca tathāvidhasyādarśanād asattvam eva | yasmāt |

9 akṛtaka° all: akṛta° A || 10 'pi BS: omitted by AK || 20 Before vipakṣayor the Tib. version adds gtan ts'igs bsgrub par bya bai, i.e., hetoḥ sādhya° || 24 hi A: omitted by BKS ||

nāsattāsiddhir ity uktaṃ sarvato 'nupalambhanāt |
asiddhāyām asattāyāṃ saṃdigdhā vyatirekitā || 289 ||

na hy ayaṃ puruṣamātrakaḥ sarvaṃ draṣṭuṃ samartho yenāsya darśananivṛttyā na tathā syāt | yasya hi jñānaṃ jñeyasattāṃ na vyabhicarati ' sa evaṃ bruvāṇaḥ śobhetādarśanān nāstīti | tad ime svabhāvadeśakālaviprakarṣeṇa santo 'py a*nupalakṣyāḥ [A 94 a 1] syuḥ | tathā hi | ko 'tyantaparokṣe 'rthe saṃvādanam itarad vā sarvadarśī vacanasyākṛtakasyetarasya vā vibhāvayituṃ samarthaḥ | pratipāditaṃ caitat ' kvacit tathā dṛṣṭānām apy arthānāṃ punaḥ kathaṃcid anyathābhāvaḥ ' yathā kvacid deśe madhurāṇi nimbaphalāni saṃskāraviśeṣad āmalakīphalāni ca ' na cedānīm ataddarśinā tāni pratikṣeptavyāny eveti | tasmād akṛtakaṃ ca syād syān mithyārthaṃ ceti na virodhaṃ paśyāmaḥ | na hīyam anupalabdhir adṛśyātmasv abhāvasādhikety uktam | tena yat kiṃcin mithyārthaṃ tat sarvaṃ pauruṣeyam ity aniścayād [T 351 a 1] avyāptiḥ | tathā hi |

anvayo vyatireko vā sattvaṃ vā sādhyadharmiṇi |
tanniścayaphalair jñānaiḥ sidhyanti yadi sādhanam || 290 ||

tathā coktam | ya eva tūbhayaniścitavācī sa sādhanam ' dūṣaṇam vā ' nānyataraprasiddhasaṃdigdhavācī ' punaḥ sādhanāpekṣatvād iti | ko hy adṛṣṭavirodhasya saṃbhavaṃ pratyācakṣīta | tad ayaṃ vyatirekaḥ saṃśayād asādhanam | a*pi ca | [B 35 a 1]

yatra sādhyavipakṣasya varṇyate vyatirekitā |
sa evāsya sapakṣaḥ syāt sarvo hetur ato 'nvayī || 291 ||

6 ime all: omitted by B || 7 anupalakṣyāḥ all: alakṣyāḥ B || 8 akṛtakasya all: kṛtakasya A || 14 adṛśyātmasv abhāvasādhikā B: adṛśyātmasu sādhikā AT (the negation is omitted in T) || 19 The words ya eva tūbhayaniścitavācī, etc., are a quotation from the *Nyāyamukham*. The Chinese translation runs as follows (Taishō Issaikyō, vol. XXXII, n. 1628, p. 1, 2, ll. 25–27) 唯有共許決定言詞說名能立或名能破非互不成猶豫言詞復待成故 (cf. Tucci, *op. cit.*, p. 15). This same quotation is to be found above too, p. 13, l. 17 ||

yat kiṃcin mithyārthaṃ tat sarvaṃ pauruṣeyam iti hetuvipakṣeṇa
sādhyavipakṣasya vyāptis tadabhāve 'bhāvasiddhau syāt | tadabhā-
ve bhavatas tena vyāptyayogāt | yaiva ca vijātīyayor vyāvṛttisid-
A 94 b 1 dhiḥ saivā*nvayasthitir vipakṣavyavacchedalakṣaṇatvāt sādhya-
sya | pratiṣedhadvayāc ca vidhisiddhir iti kā 'nanvayāvyatirekavy-
āptisiddhiḥ | tan na kaścid dhetur ananvayo nāma | ekavyavacche-
dasya tadvijātīyasiddhināntarīyakatvāt | anityanirātmatādivyavac-
chede 'pi tathā syāt | na | vyatirekavyavacchedasya bhāvarūpatvāt |
na bhāvarūpavyavacchede bhāvānuṣaṅgaḥ | abhāvavyacchedas
T 351 b 1 tu niyamena bhāvopasthāpanaḥ | bhāvābhāvayor anyonyavive-
karūpatvāt | abhāvarūpas tu vyatirekaḥ | sa ca vyatiricyamāno
bhāvam upasthāpayati | naivaṃ nairātmyādayaḥ | svabhāvavi-
śeṣāt | kriyābhogādhiṣṭhānāsvatantro hy ātmā nirātmā | tatsvā-
tantryalakṣaṇatvād ātmanaḥ | tad rūpaṃ nairātmyaṃ nātmanivṛtti-
mātram | anyathā nirupākhye kṛtakatvādyayogān na tato nairā-
tmyasiddhiḥ syāt | ātmavyavacchedena nirātmano bhāvasya pa-
rāmarśād adoṣa iti cet | paryudāsena vastusaṃsparśād tad eva
vasturūpaṃ nairātmyam āyātam | yasyāpi nābhāvarūpo vyati-
rekas tasya bhāvarūpavyavacchede na bhāvasiddhiḥ syād iti
nānvayānuṣaṅgaḥ | tathā 'nairātmye 'pi na bhāvasiddhiḥ | yathā
nedaṃ nirātmakaṃ jīvaccharīraṃ prāṇādimattvād iti vipakṣayor
vyāpyavyāpakabhāvacintāyām aprāṇādimattva eva nairātmya-
A 95 a 1 ṃ dṛṣṭam | tadabhāve ca nāstīti sva*yaṃ na bhavad api prāṇā-
dīnāṃ nātmani siddhim upasthāpayati | tathā sādhye 'pi prāṇā-
dibhir vyudasyamānaṃ syāt kevalam | nairātmye 'bhāvāt prā-
ṇādayas tannirasanā nātmopasthāpanāḥ | tatra bhāvāsiddheḥ |
na ca nairātmyanivṛttyā''tmasiddhiḥ syāt | vipakṣavyatirekada-
T 352 a 1 rśane 'pi prasaṅgāt | tan na viparyayavyāptir vyatirekāsiddhau |
tatsiddhir eva cānvayasiddhiḥ | asiddhau vā tadvyatirekanivṛtti-
siddhāv api tadasiddhir iti sādhye 'pi prasaṅgaḥ | tan nānanvayā
vyatirekavyāptiḥ | mithyārthatāyās tu pauruṣeyatvena vyāptyā

3 t a d a b h ā v e BKT: wanting both in A and S || 7 According to the division accepted in the Tib. version, after ° n ā n t a r ī y a k a t v ā t beginns the tenth chapter (b a m p o b c u p a) || 20 ' n a i r ā t m y e ABK: the negation is wanting both in S and T || 28 Before p r a s a - ṅ g ā t the Tib. translator adds m t ' u n p a i p ' y o g s l a y a ṅ i.e., v i p a k ṣ e ' p i ||

'pauruṣeyān nivṛttāv api na satyārthatvam | prakārāntarasaṃbhavāt | dvairāśye tu śabdānām etat syād ekanivṛttau gatyantarābhāvāt | te tv anarthakā api syur iti neṣṭasiddhiḥ | arthapratīter nānarthakā iti cet | eṣa puruṣavyāpāraḥ syāt | arthāntaravikalpavat | yathā 'tadarthatve 'pi bharatorvaśyādicaritādikam artham anye 'nyathā vyācakṣate | tadanusāreṇa ca keṣāṃcit pratītiḥ | tathāyam anarthakeṣv arthavikalpaḥ puruṣakṛtaḥ ' na tu śabdasvabhāvakṛtaḥ ' puruṣopadeśāpekṣaṇāt ' arthāntaravad eva | na hi prakṛtyā prakāśanās tam apekṣante vahnyādayaḥ | puruṣas tu svasamayavyāpāram ācakṣāṇa upadiśatīti nyāyyam | puruṣasamitaṇisargasiddhayor upadeśāpekṣaṇāviśeṣād anyaviśeṣābhāvāc caiko naisargiko 'nya*s tu pauruṣeya iti duravasānam | asti A 95 b 1
viśeṣaḥ pramāṇasaṃvāda iti cet | etad uttaratra niṣetsyāmaḥ ' nāsty atyantaparokṣe 'rthe pramāṇāntaravṛttir iti | samānadharmiṇor arthayoḥ pramāṇasaṃvādamātraviśeṣād ekatrāpauruṣeyatve bahu- T 352 b 1
taram idānīm apauruṣeyam | santi puruṣakṛtāny api vākyāni kānicid evaṃvidhānīti teṣv api prasaṅgaḥ | tadvad eṣām apy abhimatārthavattā pauruṣeyī ca syāt pramāṇānurodhinī ca | api cedaṃ mantrā apauruṣeyāś ceti vyāhataṃ paśyāmaḥ | tathā*hi | B 35 b 1

samayatve hi mantrāṇāṃ kasyacit kāryasādhanam |

yuktam | yady ete mantrāḥ kasyacit samayo yathā matpraṇītam etad abhimatārthopanibandhanaṃ vākyam evaṃ niyuñjānam anenārthena yojayāmīti parārthaparatānurodhenānyato vā kutaścid dhetoḥ kṛtaḥ syāt ' tadā mantraprayogāt kadācit arthaniṣpattir yuktā ' kavisamayād iva pāṭhakānām |

athāpi bhāvaśaktiḥ syād anyatrāpy aviśeṣataḥ || 292 ||

na vai puruṣasamayān mantrebhyo 'rthasiddhiḥ | kiṃ tarhi | bhāvasvabhāva eṣa yad ime kathaṃcin niyuktāḥ phaladāḥ | tat tarhi

11 upadeśāpekṣaṇāviśeṣāt BKT: upadeśāpekṣaṇaviśeṣāt A: upadeśāpekṣaṇāt S || 14 Cp. below, stanza 314 || 23 anenārthena yojayāmi KS: anenārthena saṃyojayāmi A: anena yojayāmi B || 24 kṛtaḥ AKT: kṛtāḥ B: wanting in S || 28 yad ime kathaṃcit AB: yadi na kvacit S (the negation is found in K also, where is no doubt due to some clerical error) ||

rūpaṃ varṇānāṃ sarvatrāviśiṣṭam iti yathākathaṃcit prayuktād api phalaṃ syāt | varṇā eva hi mantro nānyat kiṃcit | tatkramo mantra iti cet |

A 96 missing kramasyārthāntaratvaṃ ca pūrvam eva nirākṛ*tam |

na varṇavyatirikto 'nyaḥ krama iti niveditam etat | avyatireke ca varṇā eva mantras | te cāviśiṣṭāḥ sarvatreti sarvadā phaladāḥ syuḥ | upaplavas tv alpīyaso 'pi kramasya bhraṃśād dṛṣṭaḥ | T 353 a 1 kasyacid anuṣṭhānād devatāsaṃnidher asākalyena virādhanāc ca | sarvabhraṃśe tu kasyacid eva samayasyānanuṣṭhānād asaṃnidher nārthānarthau | kiṃ ca kramasyārthāntaratve 'narthāntaratve vā varṇātmanas tatkramātmano vā mantrasyārthahetor akṛtakatvān nityasya nityaṃ saṃnidhānam iti

nityaṃ tadarthasiddhiḥ syād

yato hi bhāvaśakteḥ phalotpattiḥ sā 'vikaleti na phalavaikalyaṃ syāt | na hi kāraṇasākalye kāryavaikalyaṃ yuktam | tasyākāraṇatvaprasaṅgāt | na kevalān mantraprayogād iṣṭasiddhis tasya vidhānāpekṣatvād iti cet |

asāmarthyam apekṣaṇe || 293 ||

yadi mantrā vidhānād anyato vā kaṃcit svabhāvātiśayam āsādayeyuḥ | sa tatra samartho 'pekṣyaḥ syāt | na ca nityeṣv etad astīty uktam | tat kim ayam asamartho apekṣyata ity anapekṣāḥ sadā kuryur na vā kadācid anatiśayāt |

sarvasya sādhanaṃ te syur bhāvaśaktir yadīdṛśī |
prayoktṛbhedāpekṣā ca nāsaṃskāryasya yujyate || 294 ||

yadi bhāvaśaktyaiva mantrāḥ siddhipradā na te kaṃcit parihareyur yajamānam anyaṃ vā | na hy anyaṃ prati svabhāvo 'tadbhāvo bhavati | tasya tenānapakarṣaṇād anyena cānutkarṣa-

7 sarvadā phaladāḥ syuḥ ST: sarvadā syuḥ B: sarvathā phaladāḥ syuh K, who comments on sarvathā yathākathaṃcit prayuktāḥ. Equally good || 11 'narthāntaratve KST: omitted by B ||

ṇāt | kenacit saha kāryakāraṇabhāvāyogāt | pratyāsattiviprakarṣābhāvāt | ata evāsyāsaṃskāryatvāt prayoktāpi nāsti | ataḥ prayoktā phalam aśnuvīta | T 353 *b* 1

saṃskāryasyāpi bhāvasya vastubhedo hi bhedakaḥ |
prayoktṛbhedān niyamaḥ śaktau na samaye bhavet || 295 ||

ādheyaviśeṣā hy anityā bhāvāḥ | taddhetoḥ svabhāvabhede tataḥ samāsāditātiśayatvād anyatrānyathā syuḥ | nābhede | kāraṇāviśeṣe kāryāviśeṣāt | viśeṣe tasyāhetukatvaprasaṅgād ity uktaprāyam | tad ime mantrāḥ svabhāvātiśayāt phaladāyinaḥ kāryā api na śūdrādiprayoge 'py anyathā syuḥ | śūdraviprābhidhānayoḥ puruṣayoḥ svabhāvābhedāt | na hi puruṣecchānuvidhāyino nāmavyavahārabhedāt svabhāvabhedānubandhinām arthānām anyathātvam asti | tayor jātibheda iti cet | sa khalv ākṛtiguṇaśaktibhede dṛṣṭo gavāśvavat | anupadeśaṃ cainaṃ lokaḥ pratipadyate | na tadvad anayoḥ kaṃcid api guṇaṃ viniyataṃ paśyāmaḥ | apaśyantaś ca kathaṃ bhedaṃ pratipadyemahi | yo 'py ayaṃ nāmabhedānvayo loke pratītibhedaḥ so 'saty api jātibhede vyāpāraviśeṣānuṣṭhānād anvayāc cā syād vaidyavaṇigvyapadeśādivat | tad ime 'viśiṣṭena prayujyamānā mantrās ta*to 'viśiṣṭam eva A 97 *a* 1 svabhāvam āsādayanti | tenāviśeṣeṇaiva phaladāḥ syuḥ | yadā tu samayād ebhyaḥ phalaṃ tadāyam adoṣaḥ | samayakārasya ruceḥ * phalotpattiniyamāt | svabhāvavṛttayo hi bhāvās tanmukhena B 36 *a* 1 prasaṅgam arhanti | na puruṣecchāvṛttayas teśāṃ T 354 *a* 1 yathākathaṃcid vṛtteḥ | yad api prayoktā phalam aśnuta iti prayogaṃ samīhitārthayogyasyotpādanaṃ saṃtānapariṇāmanaṃ vā paśyāmaḥ | tad ubhayaṃ viśeṣajanmani syāt | anyathā |

anādheyaviśeṣāṇāṃ kiṃ kurvāṇaḥ prayojakaḥ |
yena tataḥ kaścit phalam aśnute 'nyo na |
prayogo yady abhivyaktiḥ sā prāg eva nirākṛtā || 296 ||

1 anutkarṣaṇāt KST: anukarṣaṇāt B || 9 svabhāvātiśayāt ST: svabhāvātisayā B || 14 lokaḥ all: lokam B || 20 tenāviśeṣeṇaiva KST: tenaivāśeṣeṇaiva A: tena viśeṣeṇa B || 22 hi BS: omitted by A ||

na hi nityānāṃ kācid abhivyaktir ity uktam | yato 'bhivyañjakaḥ prayoktā syāt |

vyaktiś ca buddhiḥ sā yasmāt sa phalair yadi yujyate |
syāc chrotuḥ phalasaṃbandho vaktā hi vyaktikāra-[ṇam || 297 ||

na hi śabdasyānyataḥ svarūpapariṇāmo vyaktir nāpy āvaraṇavigamanam | kiṃ tu tadviṣayā pratītir aśrūyamāṇe 'vyaktavyapadeśāt | tatra yadi buddhihetur vaktā syāt tat tulyaṃ śrotary apīti so 'pi phalaṃ vaktṛvad aśnuvīta | na hi vaktuḥ kaścid anyas tadbhāvo 'nyatra tadbuddhihetutvāt | paropādhibuddhiḥ śrotur na vaktur iti viśeṣa iti cet | kaḥ punar upayogo vaktuḥ śrotari
A 97 *b* 1 yenopādhir iṣyate | tataḥ śabdaśru*tir iti cet | nanu tad evedaṃ paryanuyujyate kathaṃ tata iti | asaṃbandhāt | viṣayopanayanād ayam asya śrāvakaḥ syāt | tac ca na śakyam | tasya katha-
T 354 *b* 1 ṃcid apy apariṇāmāt | indriyasaṃskārādayo 'py uktāḥ | māṃ śrāvayaty ahaṃ śrāvayāmīti tayoḥ pratyayād vaktṛśrotṛbheda iti cet | anupakāryopakārakād bhrāntimātrāt tadbhāve 'tiprasaṅgo 'nyatrāpi bhrāntyā pratyayadarśanāt | sarvathopakārābhāve ca tathā pratyayo na yuktaḥ | sarveṣāṃ parasparam evaṃ prasaṅgāt | bhrāntir api kutaścid upakāre sati kayācit pratyāsattyā 'nyatra bhavati | sāpy atyantānupakāre na syāt | tasmād vaktṛśrotror vyaktihetutve 'viśeṣāt tulyaḥ phalasaṃbandhaḥ syāt | api ca |

anabhivyaktaśabdānāṃ karaṇānāṃ prayojanam |
manojapo vā vyarthaḥ syāc chabdo hi śrotragocaraḥ || 298 ||

śrotragrahaṇalakṣaṇaḥ śabdaḥ | tadatikrame 'tiprasaṅgāt | nanv evaṃ sāmānye ' pi prasaṅgaḥ | na brūmaḥ śabda eveti | śabdas tv avaśyaṃ tallakṣaṇas tasya lakṣaṇāntarābhāvāt | tatra yadi śabdātmanāṃ mantrāṇāṃ vyaktihetuḥ prayoktā anabhivyakta-

6 svarūpapariṇāmo all: śabdasvarūpapariṇāmo A || 9 kaścid BKT: kasyacid A || 14 For the sake of clearness, tasya has been rendered by rtag pa, i.e., nityasya, in the Tib. version ||

śrutiviṣayāṇāṃ karaṇānāṃ prayoktā jāpī na mantraphalena yujyate nāpi manasā japan | na hi tadā śrotreṇa kaṃcid arthaṃ vibhāvayāmaḥ | na cāśabdātmā mantraḥ |

pāramparyeṇa tajjatvāt tadvyaktiḥ sāpi cen matiḥ |

na hi manasā dhyāya*to 'pi mantrābhāsā buddhiḥ śabdaśravaṇād A 98–101 missing
ṛte | tataḥ śabdaprabhavāt sāpi śabdavyaktir eva | anavasthaivaṃ syāt | śabdārthavikalpānām api paramparayā prasūtir astīti |

te T 355 a 1

api

tathā syus tadarthā ced asiddhaṃ kalpanānvayāt || 299 ||

na brūmaḥ sarvā śabdaprabhavā buddhis tadvyaktir iti | yā tu tadviṣayā sā tasya vyaktir iti | manovikalpasya tadviṣayatvam asiddham | na hi svalakṣaṇe vikalpānāṃ vṛttir iti nivedayiṣyāmaḥ | te hi yathāsvam āntarād vikalpavāsanāprabodhād anapekṣitabāhyārthopanidhayo bhavanti | bāhyāpāyānāgame 'pi bhāvāt | na hi yo yasya sattopadhānaṃ nāpekṣate sa tasya hetuḥ | ahetuś ca kathaṃ viṣayaḥ | tasmān na manovikalpaḥ śabdavyaktir yatas tadvān prayoktā syāt | tatprasūtā tadviṣayā buddhis tadvyaktiḥ | tadāśrayaḥ prayokteti | atrāpy uktaṃ śrotary api prasaṅga iti | tajjñāne ca prayoge śabdaḥ puruṣe vyāpriyate | tasya jñānajananāt | na puruṣaḥ śabde | tadātmany anupakārāt | atha ca puruṣaḥ śabdānāṃ prayoktety alaukiko 'yaṃ vyavahāraḥ | sarvathā śabdasvabhāvānāṃ mantrāṇāṃ prayogāt phalāvāptau vyartho manojapo vikalpasya śabdarūpāsaṃsparśāt |

svasāmānyasvabhāvānām ekabhāvavivakṣayā |
ukteḥ samayakārāṇām avirodho na vastuni || 300 ||

samayakāras tu svalakṣaṇam indriyaviṣayaṃ sāmānyalakṣaṇaṃ
ca vikalpaprati*bhāsaṃ yathāvyavahāraṃ saṃvṛtyā saṃkalayya B 36 b 1
samayam ārocayet | yathāsamayaṃ cārthaṃ niṣpādayed iti T 355 b 1

18 tadviṣayā all: tadviṣayā ca K || 29 The construction is difficult. According to K, the sentence yathāsamayaṃ cārthaṃ

na manojapādau doṣaḥ | vastusvabhāvāt tu phalāvāptāv atatsvabhāvasaṃsparśe na syāt | yad uktaṃ na varṇebhyo 'nyā kācid ānupūrvīti [1] tatra |

ānupūrvyām asatyāṃ syāt saro rasa iti śrutau |
na kāryabheda iti ced

na hi saro rasa ityādipādeṣu kaścid varṇabhedo na ca varṇavyatiriktam anyad yataḥ kāryabhedaḥ syāt | bhinnāṃ ca tayoḥ pratibhāṃ paśyāmaḥ ānupūrvīm eva cātulyām | na ca kāraṇābhede kāryabhedo yuktaḥ | tasmād asti sā bhedavatī yato 'yam pratītibhedaḥ | satyam

asti sā puruṣāśrayā || 301 ||

tathā hi |

yo yadvarṇasamutthānajñānajāj jñānato dhvaniḥ |
jāyate tadupādhiḥ sa śrutyā samavasīyate || 302 ||
tajjñānajanitajñānaḥ sa śrutāv apaṭuśrutiḥ |
apekṣya tatsmṛtiṃ paścād ādhatte smṛtim ātmani || 303 ||
ity eṣā pauruṣeyy eva taddhetugrāhicetasām |
kāryakāraṇatā varṇeṣv ānupūrvīti kathyate || 304 ||

cittasamutthānā hi vāgvijñāptir varṇapadavākyābhidhānā | tatra sakārasamutthāpanacetasā samanantarapratyayenākarotthāpanacittam utthāpyate | tathā rephākāravisarjanīyotthāpanāni pūrvapūrvapratyayāni | tad ime 'nyānyahetavo varṇāḥ svakāra-

niṣpādayed iti expresses the desire of the samayakāraḥ, who has settled – manifested (āroc-) – the convention, and the subject of niṣpādayet is a mantraḥ, which is to be understood from the context. The Tib. translation which reestablishes the natural order, would correspond to a Skr. saṃkalayya yathāsamayam artham niṣpādayed iti samayam ārocayet. The conjunction ca, before artha, which in this case is to be intended in its asseverative sense (cāvadhāraṇe), is not represented in the Tib. version. The reading of B, samam āropayet (for samayam ārocayet) is clearly due to some clerical error ||

21 utthāpyate apparently K: utpādyate B ||

ṇānupūrvījanmānaḥ | śrutikāle 'pi yadā mandacāriṇaḥ pūrvavarṇajñānasahakāripratyayāpekṣāḥ svajñānaṃ janayanti ' tadā pūrvavarṇasmaraṇāpekṣā eva smṛtim upalīyante | sa eṣa varṇā- T 356 a 1 nāṃ bhinnakāryakāraṇabhāvapratyayanirvṛttidharmā bhinnanirvartanadharmā ca svabhāvaḥ puruṣasaṃskārabhedabhinnaḥ krama ity ucyate |

anyad eva tato rūpaṃ tad varṇānāṃ padaṃ padam |
kartṛsaṃskārato bhinnaṃ sahitaṃ kāryabhedakṛt || 305 ||

tasmān na khalv eka eva padeṣu varṇānāṃ svabhāvaḥ kartṛcittasaṃskārabhedena bhedāt | sa ca parasparasahitaḥ kāryabhedahetuḥ |

sā cānupūrvī varṇānāṃ pravṛttā racanākṛtaḥ |
icchā'viruddhasiddhīnāṃ sthitakramavirodhataḥ || 306 ||

kāryakāraṇabhūtapratyayotpannasvabhāvaviśeṣo varṇānām ānupūrvīty uktam | sā ca puruṣavitarkavicārakṛteti na sthitakramā varṇāḥ | icchā'viruddhasiddhikramatvāt | karmaviśeṣānukramavat | na hi sthitakramāṇāṃ deśakālayor himavadvindhyamalayādīnāṃ bījāṅkurādīnāṃ ca svecchayā kramaracanā śakyate kartum | tata eva puruṣadharmasaṃkhyāte vikalpānukrame sati bhāvād asati cābhāvāt |

kāryakāraṇatāsiddheḥ puṃsāṃ varṇakramasya ca |
sarvo varṇakramaḥ pumbhyo dahanendhanayuktivat || 307 ||

satīndhane dāhavṛtter asaty abhāvād adṛṣṭendhano 'pi dahano nānindhanas tasya deśakālaniyamāyogāt | niyame ca tasyaivendhanatvād dahanopādānalakṣaṇatvād indhanasya | tathāyam T 356 b 1

3 The word varṇa before smaraṇa is not represented in the Tib. version || The expression smṛtim upalīyante, commented on by K with smṛtāv ārohanti, has been rendered into Tib. by the words dran pa skyed par byed do, i.e., smṛtiṃ janayanti || 7 padaṃ padam K: pade pade M: padapadaṃ B || 8 kāryabhedakṛt K: bhedakāryatan B || 10 °bhedena bhedāt KT: °bhedanabhedāt B || 16 °siddhi° KST: °siddha° B || 23 dāhavṛtter all: dāhe vṛtter B ||

api varṇānukramaḥ puruṣavikalpaṃ yadi nāpekṣeta nirālambanaḥ svayaṃ prakāśeta | yatne 'pi na śakyeta | atatprabhavāt | kvacic chaktau sarvas tathā syāt | viśeṣābhāvāt | tadbhāvabhāvino 'tadviśiṣṭasya cātatkṛtau sarvatra kāryakāraṇabhāvaś ca nirākṛtaḥ syāt | anvayavyatirekalakṣaṇatvāt tasya | lakṣaṇāntaraṃ vā vaktavyam | sarve 'pi ghaṭādayo bhāvāḥ kṛtrimā akṛtrimā prasajanti | tatrāpy evaṃ vikalpanāyāḥ saṃbhavāt | viśeṣābhāvāc ca | tān api hi parakriyādarśanapūrvakam evānyaḥ karoty aviditakartāraś ca kecid iti sarveṣāṃ keṣāṃcid vā 'kriyābhiniveṣo 'stu | tasmāt sarvaiveyaṃ varṇānupūrvī prasiddhakāryakāraṇabhāvavastudharmānatikramāt puruṣakṛtā | ata eva |

asādhāraṇatā siddhā mantrākhyakramakāriṇām |
puṃsāṃ jñānaprabhāvābhyām anyeṣāṃ tadabhāvataḥ || 308 ||

ayam kramo varṇānāṃ viṣanirghātādisamartho nānya iti yady
B 37 a 1 anyo 'pi jānīyat taṃ tathaiva prati*padyeta | na caivam | tasmād ayam anukramaḥ svabhāvato 'pi kāryakṛt kaiścid eva vijñāta ity asti parokṣārthadarśī puruṣaḥ | na hy ayam arthaḥ samartho nāyam iti śakyam unnetum | asaṃkīrṇasya liṅgaviṣeṣasyāsiddheḥ | pratyakṣayor apy anupadiṣṭayor mantrāmantrayor aparijñānāt | upadeśe 'pi kathaṃcit svabhāvavivekāpratīter anyatra kāryasaṃvādāt tasya ca karaṇāt prāg draṣṭum aśakyatvāt | na
T 357 a 1 cāyam anukramaḥ svabhāvataḥ kārakaḥ kasyacid āśusiddher anyasya cirād aparasya vratacaraṇādyapekṣaṇāt | ekasmād api karmaṇaḥ kayościd arthānarthasaṃdarśanāt | vahatām api mantrāṇāṃ punaḥ kvacid visaṃvādāt | na hy ayaṃ prakāraḥ svabhāve yuktaḥ | svabhāvasya sarvatrāviśeṣāt | puruṣas tu svecchāpravṛttiḥ sattvasabhāgatādivaśāt sevāviśeṣād vā

4 atadviśiṣṭasya T: tadviśiṣṭasya B: the reading K had in his text was perhaps aviśiṣṭasya || 7 vikalpanāyāḥ BT: kalpanāyāḥ K || 8 parakriyādarśanapūrvakam KT (read byed pa for med pa): parakriyādarśanarūpakā B. K's commentary runs as follows: tān api ghaṭādīn paraiḥ pūrvakaiḥ kulālādibhir ghaṭādīnāṃ racanā | tasyā darśanam (and not tasyādarśanam, as in the printed text) pūrvam eva | tān dṛṣṭvaiveti yāvat || 17 samartho KT: omitted by B || 21 karaṇāt KT: kāraṇāt B ||

kaṃcid anugṛhṇāti nāparam iti yuktam | vratacaryābhraṃśādinā dharmādharmopacaye dharmādharmātmanor vā prakṛtyā siddhyasiddhī iti cet | na | dharmaviruddhānām api krauryasteyamaithunahīnakarmādibahulānāṃ vratānāṃ ḍākinībhaginītantrādiṣu darśanāt | taiś ca siddhiviśeṣāt | na caivaṃvidho dharmasvabhāva iti ca yathāvasaraṃ nivedayiṣyāmaḥ | maitrīśaucadharmaparāyaṇānāṃ ca tannimittam eva kasyāścid siddher asiddher viparyaye ca punaḥ siddheḥ | na caikarūpāt karmaṇaḥ sa tadvirodhī dharmo yukto 'dharmaś ca | katham idānīṃ dharmaphalam iṣṭam adharmātmano vratāder aśnute | na vai tasyaiva tad iṣṭaṃ phalaṃ vratāder vipāko 'pi tu pūrvasya karmaṇaḥ | brahmahatyādeśānuṣṭhānād grāmapratilambhavat | tasya tv adharmātmano vratasyāgāmi phalam aniṣṭam | sa tu mantrādiprayogas tasyeṣṭaphalasya karmaṇaḥ kathaṃcid upakārāt pācakaś T 357 b 1 citratvād upakārakaśakteḥ | puruṣaviśeṣāśrayavipākadharmā sa dharmas tena kṛtaḥ sa tathā tadārādhanena phalatīti | tatprayogopakāravipākadharmaṇaḥ kṛtatvāt tatphalasya karmaṇaḥ | vināpi puruṣeṇa tadupakārāt phalam iti cet | na | puruṣākārasvabhāvacaryādhimuktivaiyarthyaprasaṅgāt | tasyāpy upakāratve siddhaḥ puruṣaviśeṣo 'sādhāraṇaguṇaḥ | tadadhimukter eva hi viṣakarmādikaraṇāt | tasmān na mantrāḥ puruṣapraṇītā api tadupayoganirapekṣāḥ svabhāvena phaladāḥ |

ye 'pi tantravidaḥ kecin mantrān kāṃścana kurvate |
prabhuprabhāvas teṣāṃ sa taduktanyāyavṛttitaḥ || 309 ||

rathyāpuruṣā api kecana tantrajñāḥ svayaṃkṛtair mantraiḥ kiṃcit karma kurvanti | tathānyo 'py anatiśayaś ca kartā ca mantrāṇām iti | na | teṣāṃ prabhāvavataivādhiṣṭhānāt | tatkṛtaṃ hi te samayam anupālayantas tadupadeśena ca vartamānāḥ samarthāḥ | tatsamayopadeśanirapekṣāṇām asāmarthyāt | tatrāpi

5 The text the Tib. translator had before him read apparently siddhiviśeṣasiddheḥ || 7 °parāyaṇānām ex conject. from T gžol ba dag gi: parayāṇām B || 11 vratāder KT: varṇāder B || 18 puruṣeṇa BK: puruṣaviśeṣeṇa T || 21 viṣa° KT: viṣaya° B || 26 ca kartā ca KT: ca tasmāt kartā ca B || 29 °nirapekṣāṇām KT: °nirapekṣām B ||

tadākāradhyānāder eva prayogāt | tasmāt tadadhiṣṭhānam eva tat tādṛśam ity unneyam | api ca | so 'pi tādṛśaḥ prabhāvavān evānanyasādhāraṇaśaktitvād iti puruṣaviśeṣa eva samarthitaḥ |

kṛtakāḥ pauruṣeyāś ca vācyā mantrāḥ phalepsunā |

na hy akṛtakānāṃ prayogaḥ saṃbhavati na cāprayuktebhyaḥ phalam iti prayogāt phalam icchatā kṛtakā mantrā vācyāḥ pauruṣeyāś ca | puruṣādhiṣṭhānam antareṇānyato 'saṃbhavatphalānāṃ phaladarśanāt | kṛtasamayakāvyādivat |

aśaktisādhanaṃ puṃsām anenaiva nirākṛtam || 310 ||

pratipāditā hi puruṣakṛtās tadadhiṣṭhānāc ca phaladā mantrāḥ | tad asti kaścid atiśayavān iti tatpratikṣepasādhanāny api prativyūḍhāni |

buddhīndriyoktipuṃstvādi sādhanaṃ yat tu varṇyate |
pramāṇābhaṃ yathārthāsti na hi śeṣavato gatiḥ || 311 ||

yat tu buddhīndriyavacanayogāt puṃstvād iti puruṣātiśayapratikṣepasādhanaṃ tat tv agamakam eva | pratikṣepasāmānyasādhanayor asaṃbhavāt | na hy atīndriyeṣv ataddarśinaḥ pratikṣepaḥ saṃbhavati | satām apy eṣām ajñānāt | ata eva virodhāsiddheḥ | avirodhinā ca saha saṃbhavāvirodhād ity apy uktam |
T 358 a 1 nāpītarasāmānyasiddhir viśeṣāsaṃbhavasya jñātum aśakyatvāt |
B 37 b 1 * īdṛśeṣu cānupalabdher hetutvapratikṣepāt | puṃstvādisāmye 'pi kasyacid viśeṣasya darśanāt | saṃbhavadviśeṣe ca sāmyāsiddhir ity uktam | tasmāc cheṣavad anumānam etat | vyatire-
T 358 b 1 kasya saṃdehād asamartham adarśane 'pi vipakṣavṛtteḥ | api caivaṃvādino jaiminīyāḥ svam eva vādaṃ svavācā vidhurayanti | tathā hi |

2 The word *unneyam* is not represented in the Tib. version || 7 The word *anyato* is not represented in the Tib. version || 11 *atiśayavān iti* KT: *atiśayavān | sa iti* B || 24 According to the division accepted in the Tib. version, after the words *vipakṣavṛtteḥ* beginns the eleventh chapter (*bam pa bcu gcig pa*) || 25 The words *svavācā* are not represented in the Tib. version ||

artho 'yaṃ nāyam artho na iti śabdā vadanti na |
kalpyo 'yam arthaḥ puruṣais te ca rāgādisaṃyutāḥ || 312 ||
tatraikas tattvavin nānya iti bhedaś ca kiṃkṛtaḥ |
tadvat puṃstve katham api jñānī kaścit kathaṃ na[vaḥ || 313 ||

na khalv ete vaidikāḥ śabdā evaṃ vikrośanti eta bhavanto brāhmaṇā ayam asmākam artho grāhyo nānya iti kevalam anabhivyaktārthaviśeṣasaṃsargāḥ śrutim abhipatanti | tatraikaḥ puruṣaḥ kaṃcid arthaṃ kalpayaty anyo 'param | na ca śabdānāṃ kaścit svabhāvapratiniyamo yenaikam artham anurundhate nāparam | kevalaṃ samayavaśāt taṃ tam āviśanto dṛśyante | teṣām aviditārthaniyamānām atyakṣāveśād avidvān eva doṣopaplavaḥ kaścit tattvaṃ vyācaṣṭe nāpara iti na nyāyyam | atha kutaścid atiśayād buddhīndriyādīnāṃ sa eva vetti nāparaḥ | tasya kuto 'yam atīndriyajñānātiśayaḥ | tathānyo 'pi draṣṭā deśakālasvabhāvaviprakṛṣṭānām arthānāṃ kim asaṃbhavī dṛṣṭaḥ | na hi tatpratikṣepasādhanāni kānicid yāni nainam upalīyante | yathāyaṃ tatsādhanasaṃbhave 'py asya viśeṣas tathānyasyāpi syād ity anabhinive*śa eva yuktaḥ | A 102 a 1

yasya pramāṇasaṃvādi vacanaṃ so 'rthavid yadi | T 359 a 1
na hy atyantaparokṣeṣu pramāṇasyāsti saṃbhavaḥ || 314 ||

syād etan na vayaṃ puruṣaprāmāṇyāt kasyacid vyākhyānam abhiniviṣṭāḥ | kiṃ tarhi | pramāṇāntarasaṃvādāt | bahuṣv api vyākhyātṛṣu yaḥ pramāṇaṃ pratyakṣādikaṃ saṃsyandayati so 'numanyate | tan na | atīndriyeṣv adṛṣṭādiṣu pramāṇāntarāvṛtteḥ | tadasaṃbhavād eva hy āgamas tatpratipattyartham upayācyate | anyathā saty api tasmin pramāṇāntarāvṛttāv apratipatteḥ | tataś

1 The text of B, which is here vitiated, reads yathā hy asamartho nāyam iti svayaṃ śabdā vadanti. The Tib. version runs as follows: de ltar na | sgra ni k'o bos ạdi don daṅ | ạdi don min žes brjod mi byed || 7 anabhivyaktā° KT: abhivyaktā B || 13 The word atiśayād is not represented in the Tib. version || 15 kuto' yam K: kutom B || 17 The verb upalīyante, commented on by K by viṣayīkurvanti, in this case has been rendered into Tib. by dmigs pa ma yin no ||

ca kevalād arthapratipatter asādhanam evāgamaḥ syāt | kevalād anyato 'py atīndriyeṣv apratipattir iti cet | katham atīndriyaś ca nāma pratyakṣādiviṣayaś ca | te punaḥ svaviṣaye 'py āgamam apekṣyaiva sādhakāś cet | anāgamād dhūmāder agnyādipratyayo na syāt | na vai pravṛtta āgame pramāṇāntaram anviṣyate ' kiṃ tarhi ' saivāgamapravṛttir na jñāyata iti cet | svayaṃ samarthasya prasādhane 'sya tadāgamopadhānaṃ kam atiśayaṃ puṣṇāti | asamarthaṃ tv āgamapravṛttim api naiva sādhayiṣyati | sā cātīndriyārthasaṃbaddhā 'gamapravṛttir atīndriyā katham anyena siddhā | anyac caivam āgamalakṣaṇaṃ syāt | tathā hi |

yasya pramāṇasaṃvādi vacanaṃ tatkṛtaṃ vacaḥ |
sa āgama iti prāptaṃ nirarthā 'pauruṣeyatā || 315 ||

A 102b 1 tulye 'py āgamavāde pramāṇabalād ā*gamasya kvacid āgamatve
T 359b 1 pramāṇasaṃvādo vacanānām āgamalakṣaṇaṃ syāt | nāpuruṣakriyā | tasyāḥ sarvārtheṣu tulyatve 'pi pramāṇābādhanāt pratipatteḥ | tadbhāve 'py anyatra pramāṇāsaṃvādiny aniṣṭatvāt | kiṃ ca |

yady atyantaparokṣe 'rthe 'nāgamajñānasaṃbhavaḥ |
atīndriyārthavit kaścid astīty abhimataṃ bhavet || 316 ||

yady āgamānapekṣaṃ jñānāyāthātathyaṃ puruṣasyeṣyate parokṣe 'rthe ' santi puruṣā atīndriyārthadṛśa itīṣṭaṃ syāt | pratyakṣapūrvakānāṃ pramāṇānām ataddarśane 'saṃbhavāt | pratyakṣāvṛtter hi teṣu pramāṇāntarasyāsaṃbhavād atadālambanapratītaye pramāṇam āgamaḥ | pramāṇāntaravṛttis tu pratyakṣam anvākarṣatīti na puruṣātiśayo nivāryaḥ syāt | tasmān nāsty atīndriyeṣu pramāṇāntaravṛttiḥ | ata evāgamasyārthaviśeṣavṛtter aparijñānād ayaṃ jaiminir anyo vā

svayaṃ rāgādimān nārthaṃ vetti vedasya nānyataḥ |

3 eva A: omitted by B || 5 kiṃ tarhi ABT: K apparently gives kiṃ tu || 8 āgamapravṛttim BKT: āgamanivṛttim A || 15 nāpuruṣakriyā all: na puruṣakriyā T || 26 atīndriyeṣu pramāṇāntaravṛttiḥ BT: atīndriyeṣv artheṣu pramāṇavṛttiḥ A ||

na ve*dayati vedo 'pi vedārthasya kuto gatiḥ || 317 || B 38*a* 1

sarva eva hi puruṣo 'natikrāntadoṣaviplavas tam atīndriyam arthaviśeṣapratiniyamaṃ vyākhyātā na svayaṃ vetti | nāpy enam anyo vedayati | tasyāpi tulyaprasaṅgatvāt | na hy andhenākṛṣyamāṇo 'ndhaḥ panthānaṃ pratipadyate | nāpi svayaṃ vedaḥ svārthaṃ vivṛṇoti | upadeśavaiyarthyaprasaṅgāt | tad ayam aparijñātārthaḥ śabdagaḍur e*vaṃ śalyabhūto 'saddarśanasnāyu- A 103*a* 1 T 360*a* 1
vinibaddho duruddharo duḥkham āsayati |

tenāgnihotraṃ juhuyāt svargakāma iti śrutau |
khādec chvamāṃsam ity eṣa nārtha ity atra kā pramā || 318

kvacid apy arthe pratyāsattiviprakarṣarahitasyāgnihotraṃ juhuyāt svargakāma ityādivākyasya bhūtaviśeṣe yathābhimataṃ ghṛtādi prakṣiped ity ayam arthaḥ ' na punaḥ śvamāṃsaṃ khāded iti nātiśayaṃ paśyāmaḥ | nanv ayaṃ sarvatra samānaḥ prasaṅgaḥ ' parokṣadaiśikānāṃ vacanānām arthaṃ yathābhiprāyam idānīntanāḥ kiṃ samanuyanti ' āhosvid viparyayam iti | na | upadeṣṭuḥ svābhiprāyaprakāśanena saṃpradāyasaṃbhavāt | na hy ayam adaiśikānāṃ śabdānāṃ saṃbhavati | lokapratyāyanābhiprāyaś ca bruvāṇo lokasaṃketaprasiddhim anupālayatīti tato 'pi tadarthasiddhiḥ syāt ' nāpauruṣeyāṇāṃ śabdānām | tatra kasyacit samīhā'bhāvāt | api ca ' nyāyam evānupālayantaḥ paṇḍitā heyopādeyatadāśrayeṣu saṃghaṭante ' na tu pravādamātreṇeti na samānaḥ prasaṅgaḥ | tac ca yathāvasaraṃ pratipādayiṣyāmaḥ | nanu kaścil lokasaṃniveśādir ayuktiviṣayo 'pi saṃbhāvanīyapuruṣavacanād arthaḥ pratipadyate | na | apratyayāt | na hi kvacid askhalita iti sarvaṃ tathā | vyabhicāradarśanāt | tat*pravṛtter A 103 *b* 1

7 evaṃ śalyabhūto BKT: (ạdi ltar zug rṅur kyur pa): evaṃbhūto A || 8 °snāyuvinibaddho BT (rtsa ba rnams kyis rnam par bciṅs): °snāyunibaddho A: °snāyūpanibaddho K || 16 samanuyanti BK, who comments on avagacchanti: samunnayanti A: the Tib. version bdag gis rtogs par ạgyur ba corresponds apparently to a Skr. svayam anuyanti || 17 °prakāśanena K: prakāśane A: prakāśena B || 19 °bhiprāyaś AK: °bhiprāyaṃ B || 26 vyabhicāradarśanāt BKT: vyabhicārādarśanāt A ||

avisaṃvādena vyāptyasiddheś ca | agatyā cedam āgamalakṣaṇam iṣṭam | T 360 b 1 nāto niścayaḥ | tan na pramāṇam āgama ity apy uktam | apauruṣeyānāṃ śabdānām arthajñānaṃ na saṃpradāyān na yukter na lokād iti tatrāpratipattir nyāyyā | tatrāpi |

prasiddho lokavādaś cet

pratipattihetuḥ |

tatra ko 'tīndriyārthadṛk |

anekārtheṣu śabdeṣu yenārtho 'yaṃ vivecitaḥ || 319 ||

na hy ayaṃ lokavyavahāro 'pauruṣeyāc chabdārthasaṃbandhāt | kiṃ tarhi | samayāt | svaśāstrakārasamayāt pāṇinīyādivyavahāravat | upadeśāpekṣaṇāt | na hy apauruṣeye tasminn upadeśo yuktaḥ | tasya kenacid ajñānāt | atīndriyatvāt | aindriyakatve svayaṃ pratipattiprasaṅgāt | rūpādivat | upadeśe ca puruṣāṇāṃ svatantrāṇāṃ yathātattvam upadeśenāvisaṃvādasyāsiddher anāśvāsaḥ | vedavat tadvyākhyānam apy apauruṣeyaṃ saṃpradāyāvicchedād āgatam ' tato 'rthasiddhir iti cet | tasyāpi śabdātmakatve tulyaḥ paryanuyogaḥ katham asyārtho vidita iti | puruṣo hi svayaṃ samitānāṃ śabdānām arthaṃ śṛṅgagrāhikayāpi tāvad abudhaṃ bodhayed ity asti pauruṣeyānāṃ śabdānām arthagatāv upāyaḥ | apauruṣeyas tu śabdo naivaṃ karoti | na cāsya kaścit kvacit saṃbandhaniyamaṃ jñātum īśa ity apratipattir eva tadarthasya | api ca ' vedas tadvyākhyānaṃ vā puruṣeṇa puruṣāyo- T 361 a 1 padiśyamānam anaṣṭasaṃpradāyam evānuvartata ity atrāpi sa- A 104 missing mayaḥ śaraṇam | āgamabhraṃśakāriṇā*m āhopuruṣikayā taddarśanavidveṣeṇa vā tatpratipannakhalīkārāya dhūrtavyasanenānyato vā kutaścit kāraṇād anyathā racanādarśanāt | api ca ' atra bhavān svam eva mukhavarṇaṃ svavādānurāgān nūnaṃ vismṛ-

2 nāto niścayaḥ AT: nāto 'rthaniścayaḥ BK || 4 tatrāpi AK: omitted by B || 12 aindriyakatve BK: aindriyatve A || 16 The Tib. translator had before him read apparently anādisaṃpradāyā° for saṃpradāyā° || 22 vedas BK: vedam A || 23 anuvartata BK: vartata A || 24 The word samayaḥ has been rendered in the Tib. version by mna', i.e., śapathaḥ, in close accordance with K's commentary ||

tavān | puruṣo rāgādibhir upapluto 'nṛtam api brūyād iti nāsya vacanaṃ pramāṇam iti | tad ihāpi kiṃ na pratyavekṣyate saṃbhavati na veti | sa evopadiśann upaplavād vedaṃ vedārthaṃ vānyathāpy upadiśed iti | śrūyante hi kaiścit puruṣair utsannoddhṛtāni śākhāntarāṇi | idānīm api kānicid viralādhyetṛkāṇi | tadvat pracurādhyetṛkāṇām api kasmiṃścit kāle kathaṃcit saṃhārasaṃbhavāt | punaḥ saṃbhāvitapuruṣapratyayāt pracuratopagamanasaṃbhāvanāsaṃbhavāt | teṣāṃ ca punaḥ pratānayitṝṇāṃ kadācid adhītavismṛtādhyanānām anyeṣāṃ vā saṃbhāvanābhraṃśabhayādi*nānyathopadeśasaṃbhavāt | tatpratyayāc B 38b 1 ca tadbhaktānām avicāreṇa pratipatter bahuṣv adhyetṛṣu saṃbhāvitāt puruṣād bahulaṃ pratipattidarśanāt | tato 'pi kathaṃcid vipralambhasaṃbhavāt | kiṃ ca | parimitavyākhyātṛpuruṣaparamparām eva cātra bhavatām api śṛṇumaḥ | tatra kaścid dviṣṭājñadhūrtānām anyatamaḥ syād apīty anāśvāsaḥ | tasmān nāpauruṣeyād vyākhyānān nāpi sāmayikāl lokavyavahārād vedārthasiddhiḥ | asāmayikatve 'pi nānārthānāṃ śabdānāṃ vyavahāre darśanāt kasyacid aprasiddhārthasyāprasiddhasya vā T 361b 1 punar vyutpattidarśanena sarvatra tadāśaṅkā'nivṛtteḥ | sarveṣāṃ yathārthaniyoge 'py avaiguṇyena yathāsamayaṃ pratītijananāt | iṣṭāniṣṭayor aviśeṣāt | aviśiṣṭānāṃ sarvārtheṣv ekam artham atyakṣasaṃyogam anatyakṣadarśini puruṣasāmānye ko vivecayed yato lokāt pratītiḥ syāt | api ca | svayam apy ayaṃ na sarvatra prasiddhim anusarati | yasmāt |

svargorvaśyādiśabdaś ca dṛṣṭo 'rūḍhārtavācakaḥ |

anenaiva nirvarṇyamānaḥ | manuṣyātiśāyipuruṣaviśeṣaniketo 'timānuṣasukhādhiṣṭhāno nānopakaraṇaḥ svargaḥ | tannivāsiny apsarā urvaśī nāmeti lokavādaḥ | tam anādṛtyānyām evārthakalpanām ayaṃ kurvāṇaḥ śabdāntareṣu kathaṃ prasiddhiṃ pramāṇayet | tatrāvirodhād abhyupagama iti cet | na | atrāpy atīndriye virodhāsiddheḥ | anyatrāpy avirodhasya duranvayatvāt | viruddhām apy agnihotrāt svargāvāptiṃ māndyād ayaṃ na lakṣayed api | virodhāvirodhau ca bādhakasādhakapramāṇavṛttī | te cā-

2 pratyavekṣyate BS: pratyaveṣyate A: pratyavekṣate K || 19 °darśanena AB: °pradarśanena K ||

tyakṣe nābhimate | tat katham tadvaśāt pratītiḥ | na ca vacanavṛtter evāvirodho 'nyatrāpi prasaṅgāt | apauruṣeya āgamas tasya
A 105 a 1 pravādād artha*siddhiḥ | tatra punar virodhacintāyām anāśvāsa āgame syāt | saty api tasminn atathābhāvād arthasyāpramā-
T 362 a 1 ṇavṛtter anyasyāpi śaṅkanīyatvāt | yad uktam ' agnihotraṃ juhuyāt svargakāma ity atra śvamaṃsabhakṣaṇadeśanāvikalpo bhavatv iti ' sa na bhavati | pradeśāntareṣu tathā tasya carcanāt | na | tasyārthāparijñānāt | pradeśāntareṣv api tathāvidhārthakalpanāyā anivāryatvāt | yadi hi kvacid viditārtho 'yam apauruṣeyaḥ śabdarāśiḥ syāt tadā tato 'rthapratītiḥ syāt | te tu bāhulye 'py andhā eva sarva iti yatheṣṭam praṇīyante | tasmāt |

śabdāntareṣu tādṛkṣu tādṛśy evāstu kalpanā || 320 ||

yādṛśy agnihotraṃ juhuyāt svargakāma ity asya vākyasya | api ca |

prasiddhiś ca nṛṇāṃ vādaḥ pramāṇaṃ sa ca neṣyate |
tataś ca bhūyo 'rthagatiḥ kim etad dviṣṭakāmitam || 321 ||

na prasiddhir nāmānyā'nyatra janapravādāt | te ca sarve janā ragādyavidyāparītatvād asaṃbhāvanīyayāthāta*thyavacanāḥ | tad eṣāṃ pravādo na pramāṇam | na hi kasyacid api samyakpratipatter abhāve bāhulyam arthavad bhavati | pārasīkamātṛmithyācāravat | teṣām eva puruṣāṇāṃ vacanāt punaḥ pa*rokṣārthasaṃ-

2 vacanavṛtter T, confirmed by the Tib. version of Śākyamati's commentary: vacanavṛttir BS, and apparently K || 3 For the sake of clearness, the Tib. translator renders the word pravādād by ạjig rten kyi grags pa las, i.e., lokapravādāt || 6 śvamāṃsabhakṣaṇadeśanāvikalpo A: svamāṃsacodanāvikalpo B: whereas K follows the reading of A, with codanā for deśanā (brjod pa T). Equally good || 7 sa na B: na sa A || carcanāt AK: vacanāt BS: bżad pa T || 17 nāmānyānyatra BKST: nāma kācid anyānyatra A || 18 °parītatvād AKS: °parigatatvād B || 19 na hi all: na te B || 20 The Tib. rendering of the words samyakpratipatter abhāve by yaṅ dag pai ạjug pa med pa na would apparently suggest a Skr. reading samyagvṛtter abhāve. The word ạjug instead of the expected rtogs occurs also in the Tib. version of Śākyamati's commentary || 21 °mithyācāravat AST

pratipattir iti katham tad eva yugapad dveṣyaṃ ca kāmyaṃ ca |

atha prasiddhim ullaṅghya kalpane na nibandhanam |
prasiddher apramāṇatvāt tatgrahe *kiṃ nibandha- A 105 b 1
[nam || 322 ||

prāptapratilomanenānyatra pravṛttir guṇadoṣasaṃdarśanena yukteti prasiddher anvaya iti cet | na | prāpteḥ pramāṇavṛttilakṣaṇatvāt | yatkiṃcana grahaṇaṃ hi prasiddhim apramāṇayatas tanmukhena pratītiḥ | nyāyāt prāptipratiṣedhāt | tulyā svaparavikalpayor ubhayathāpi vṛttir iti kaḥ prasiddhāv anurodhaḥ | api ceyam T 362 b 1

utpāditā prasiddhyaiva śaṅkā śabdārthaniścaye |
yasmān nānārthavṛttitvaṃ śabdānāṃ tatra dṛśyate || 323 ||

na prasiddher ekārthaniścayaḥ śabdānāṃ tata eva śaṅkotpatteḥ | nānārthā hi śabdā loke dṛśyante | lokavādaś ca pratītiḥ | ata eva nānārthateti tata ekārthaniyamo na yuktaḥ | B 39 a 1

anyathā 'saṃbhavābhā*vān nānāśakteḥ svayaṃ dhvaneḥ |
avaśyaṃ śaṅkayā bhāvyaṃ niyāmakam apaśyatām || 324 ||

ity antaraślokaḥ | tasmād aviditārthavibhāgeṣu śabdeṣv ekam artham atyakṣasaṃyogam anālambanasamāropaṃ viniścitya vyācakṣāṇo jaiminis tadvyājena svam eva matam āheti na tīrthakarāntarād asya viśeṣaṃ paśyāmaḥ | tathā hi | tadarthavacanavyāpāraśūnyasya tatsamāropeṇābhidhānaṃ na svavacanam atiśete | tatkāriṇā kevalaṃ mithyāvinītataivātmanaḥ samuddyotitā syāt | tathā hi |

eṣa sthāṇur ayaṃ mārga iti vaktīti kaścana |
anyaḥ svayaṃ bravīmīti tayor bhedaḥ parikṣyatām || 325 ||

(par sig ma bag mar len pai log pai sbyod pa bžin no): °maithunācāravat B and may be K ||
1 °saṃpratipattir AS.: °pratipattir BK || katham tad eva AS: tad eva katham B || 15 nānārthateti BKS: nānārtheti A || 16 The avagraha added by me: rnam gžan mi srid med p'yir ro T || 19 viniścitya BK: niścitya AS || 21 °rtha° all: °rthasya B ||

A 106 missing *nirabhiprāyavyāpāravacane sthāṇau samāropyopadiśataḥ svatantrasya vā svayaṃ vacanopagame na kaścid viśeṣo 'nyatra jaḍasya pratipattimāndyāt | api ca ekārthaniyame saty enaṃ jaiminir jānīyāt | sa eva śabdasya

sarvatra yogyasyaikārthadyotane niyamaḥ kutaḥ |

na hi śabdasya kaścid arthaḥ svabhāvaniyataḥ sarvatra yogyatvāt | T 363 a 1 ayogyatve ca tadapracyuter avidheyasya puruṣāṇāṃ kvacid upanayanāpanayanāsaṃbhavāt |

jñātā vātīndriyāḥ kena vivakṣāvacanād ṛte || 326 ||

puruṣapraṇīte hi śabde kayācid vivakṣayā sa tāṃ kadācit kvacin nivedayed apīti vivakṣāpūrvakāṇāṃ śabdānām arthaniyamaḥ pratīyetāpi | apauruṣeye tu vidyamāno 'py arthaniyamaḥ kathaṃ vijñeyaḥ | svabhāvabhedasyābhāvāt | sati vā pratyakṣasya svayaṃ pratītiprasaṅgāt | apratyakṣe 'pi kenacij jñātum aśakyatvāt | na cāsti kaścid viśeṣaḥ | sarvaśabdā hi sarvārthapratyāsattiviprakarṣarahitāḥ | tatas teṣām

vivakṣā niyame hetuḥ saṃketas tatprakāśanaḥ |
apauruṣeye sā nāsti tasya saikārthatā kutaḥ || 327 ||

vivakṣayā hi śabdo 'rthe niyamyate ' na svabhāvataḥ ' tasya kvacid apratibandhena sarvatra tulyatvāt | yatrāpi pratibandhas tadabhidhānaniyamābhāvāt | sarvaśabdaiḥ karaṇānām abhidhānaprasaṅgāt | tasmād vivakṣāprakāśanāyābhiprāyanivedanalakṣaṇaḥ saṃketaḥ kriyate | apauruṣeye tu na vivakṣā na saṃketaḥ kasyacid abhiprāyābhāvād iti na niyamo na tajjñānam |

svabhāvaniyame 'nyatra na yojyeta tayā punaḥ |

yadi saṃketanirapekṣaḥ svabhāvata evārtheṣu śabdo nilīnaḥ syāt ' uktam atrāpratibandhād aniyama iti | api ca | svābhāvike vācyavācakabhāve na punar vivakṣayā yatheṣṭaṃ niyujyeta |

8 avidheyasya all: avidheyā B || 21 °niyamābhāvāt BT: °aniyamābhāvāt S || 24 na saṃketaḥ KST: omitted by B || 27 nilīnaḥ syāt KST: na niyamaḥ syāt B ||

saṃketaś ca nirarthaḥ syād

na hi svabhāvabheda indriyagamyaḥ svapratītau paribhāṣādikam T 363 b 1 apekṣate | nīlādibhedavat | tadapekṣapratītayas tu na vastusvabhāvāḥ | kiṃ tarhi | sāmayikā rājacihnādivat | yaś ca sāmayikaḥ sa svabhāvaniyato 'yuktas tasyecchāvṛtteḥ | ata eva saṃketāt svabhāvaviśeṣasya

vyaktau ca niyamaḥ kutaḥ || 328 ||

svecchāvṛttiḥ saṃketaḥ sa ihaiva kartuṃ śakyate nānyatreti noparodho 'sti | sa ca puruṣaiḥ svecchayā kriyamāṇas tam eva svabhāvaṃ vyanakti nānyam iti na niyamo 'sti |

yatra svātantryam icchāyā niyamo nāma tatra kaḥ |
dyotayet tena saṃketo neṣṭām evāsya yogyatām || 329 ||

ity antaraślokaḥ |

yasmāt kiledṛśaṃ satyaṃ yathāgniḥ śītanodanaḥ |
vākyaṃ vedaikadeśatvād anyad apy aparo 'bravīt || 330 ||

anyas tv apauruṣeyam āgama*lakṣaṇaṃ parityajyānyathā prā- A 107 a 1 māṇyaṃ vedasya sādhayitukāmaḥ prāha ' avitathāni vedavākyāni ' yatrāpratipattir ' vedaikadeśatvāt ' yathāgnir himasya bheṣajam ityādivākyam iti | tasyedam |

rasavat tulyarūpatvād ekabhāṇḍe ca pākavat |
śeṣavad vyabhicāritvāt kṣiptaṃ nyāyavidedṛśam || 331 ||

svayam īdṛśam ācāryeṇānumānaṃ naiyāyikaśeṣavadanumānavyabhicāram udbhāvayatā tulyarūpatayā phalānāṃ tulyarasasādha*navad ekasthālyantargamād dṛṣṭavad adṛṣṭataṇḍulapāka- B 39 b 1 sādhanavac cāsādhanam uktam | tadasādhanatvanyāyaś ca pūrvam evoktaḥ | uktaṃ cedam āgamalakṣaṇam asmābhiḥ ' tat tu sarvasya śakyavicārasya viṣayasya yathāsvaṃ pramāṇena vidhi- T 364 a 1 pratiṣedhaviśuddhau nāntarīyakatvābhāve 'pi śabdānām artheṣu

7 vyaktau ca all: ca omitted by B || 11 niyamo nāma all: niyamānām B || 28 °viśuddhau AKST (rnam par dag pa yin na): °siddhau B ||

varaṃ saṃśayitasya vṛttiḥ ׀ tatra kadācid avisaṃvādasaṃbhavāt ׀ na tv anyatra dṛṣṭapramāṇoparodhasya puruṣasya pravṛttir iti | yaḥ punaḥ prākṛtaviṣayasya vahneḥ śītapratighātasāmarthyasyābhidhānaṃ satyārtham upadarśya sarvaṃ satyārtham āha śāstraṃ śakyaparicchede 'pi viṣaye pramāṇavirodhād bahutaram ayuktam api |

nityasya puṃsaḥ kartṛtvaṃ nityān bhāvān atīndriyān |
aindriyān viṣamaṃ hetuṃ bhāvānāṃ viṣamāṃ sthitim || 332 ||
nivṛttiṃ ca pramāṇābhyām anyad vā vyastagocaram |
A 107 b 1 viruddha*m āgamāpekṣeṇānumānena vā vadat || 333 ||
virodham asamādhāya śāstrārthaṃ cāpradarśya saḥ |
satyārthaṃ pratijānāno jayed dhārṣṭyena bandha-
[kīm || 334 ||

apracyutānutpannapūrvāpararūpaḥ pumān kartā krameṇa karmaṇāṃ karmaphalānāṃ ca bhoktā samavāyikāraṇādhiṣṭhānabhāvādinety āha vedaḥ ׀ tac cāyuktam ity āveditaprāyam ׀ nityatvaṃ ca keṣāṃcid bhāvānām akṣaṇikasya vastudharmātikramād ayuktam ׀ apratyakṣāṇy eva hi sāmānyādīni pratyakṣāṇi ׀ janmasthitinivṛttīś ca viṣamāḥ padārthānām ׀ anādheyaviśeṣasya prāg akartuḥ parāpekṣayā janakatvam ׀ niṣpatter akāryarūpasyāśrayavaśena sthānam ׀ kāraṇāc ca vināśa ityādikam ׀ anyad api pratyakṣānumānābhyāṃ prasiddhiviparyayam āgamāśrayeṇa cānumānena bādhitam agnihotrādeḥ pāpaśodhanasāmarthyādikam | tasyaivaṃvādino vedasya sarvatra śāstraśarīre pramāṇavirodham apratisamādhāya saṃbandhānuguṇopāyapuruṣārthābhidhānāni ca
T 364 b 1 śāstradharmān apradarśyātyantaprasiddhaviṣayasatyābhidhānamātreṇa prajñāprakarṣaduravagahagahane 'pi niratyayatāṃ sādhayitukāmo bandhakīm api prāgalbhyena vijayate | kācit kila bandhakī svayaṃ svāminā vipratipattisthāne dṛṣṭvopālabdhā | sā taṃ pratyuvāca | paśyata mātaḥ puruṣasya vaiparītyaṃ | mayi
A 108 missing dharmapatnyāṃ pratyayam akṛtvā 'tmīyayo*r netrābhidhānayor jalabudbudayoḥ karoti | tena jaratkāṇena grāmyakāṣṭhahāra-

30 mātaḥ BKS: mātaraḥ A, which reading is quoted by K also || puruṣasya BKS: puruṣasyedam A ||

keṇa prārthitāpi na saṃgatā | rūpaguṇānurāgena kila mantrimukhyadārakaṃ kāmaye 'ham iti | evaṃjātīyakam etad api vahneḥ śītapratīkāravacanena dṛṣṭapramāṇavirodhasyāpy atyantaparokṣe 'rthe ' visaṃvādānumānam |

sidhyed pramāṇaṃ yady evam apramāṇam atheha kim |
na hy ekaṃ nāsti satyārthaṃ puruṣe bahubhāṣiṇi || 335 ||

yathedam atiduṣkaram atyantasatyābhidhānaṃ tathātyantāsatyābhidhānam api | tatraikasya vacanasya kathaṃcit saṃvādenāviśiṣṭasya tadvacanarāśes tathābhāve na kaścit puruṣo 'nāptaḥ syāt | api ca |

nāyaṃ svabhāvaḥ kāryaṃ vā vastūnāṃ vaktari dhvaniḥ |
na ca tadvyatiriktasya vidyate 'vyabhicāritā || 336 ||

na tāvad etad vacanaṃ vācyānāṃ svabhāvaḥ | nāpy eṣāṃ kāryam | tadabhāve 'pi vaktur vivakṣāmātreṇa bhāvāt | na cānyaḥ kaścit kasyacid avyabhicārī | vyabhicāre ca tato 'nyathāpi tatsaṃbhavāt tadbhāvāt tatpratītir ayuktā |

pravṛttir vācakānāṃ ca vācyadṛṣṭikṛteti cet |

syād etat kāryam eva vacanaṃ vācakasya vācyadarśanavṛtter | evaṃ sati |

parasparaviruddhārthā katham ekatra sā bhavet || 337 ||

yady eṣa pratiniyamo vācyaṃ vastv antareṇa śabdo na pravartata iti | bhinneṣu pravādeṣv ekatra vastuni viruddhasvabhāvopasaṃhāreṇa vacanavṛttir na syāt | na hy ayaṃ saṃbhavo 'sti ekaḥ T 365 a 1
śabdo niṣparyāyaṃ * nityaś ca syād anityaś ceti | B 40 a 1

vastubhir nāgamās tena kathaṃcin nāntarīyakāḥ |
pratipattuḥ prasidhyanti kutas tebhyo 'rthaniścayaḥ || 338 ||

āgamaṃ pramāṇaṃ tadādarśitārthapratipattaye 'jño janaḥ samanveṣate samadhigatayāthātathyānām upadeśānapekṣaṇāt | ajñasya cātīndriyaguṇapuruṣavivecane 'sāmarthyāt | vacanānāṃ

2 kāmaye 'ham KS: 'ham omitted by B ||

samīhitārthasattām antareṇāpi vṛttiṃ paśyato bhavitavyam evādṛṣṭavyabhicāravacasām api puruṣāṇāṃ vāci śaṅkayā kiṃ yathārthā na veti | tena na yuktam anena kasyacid vacanena kiṃcin niścetum |

tasmān na tannivṛttyāpi bhāvābhāvaḥ prasidhyati |

yad uktaṃ sarvaviṣayatvād āgamasya sati vastuny avisaṃvādenāsya vṛttes tannivṛttilakṣaṇānupalabdhir abhāvaṃ sādhayatīti[1] tad asya sarvaviṣayatve 'pi vastvantareṇāvṛttau syāt | tac ca nāsti | tataḥ pratipattukāmasyāsiddhir ity uktam |

tenāsaṃniścayaphalā 'nupalabdhir na sidhyati || 339 ||

tasmān na pramāṇatrayanivṛttāv api viprakṛṣṭeṣv abhāvaniścayaḥ |

vedaprāmāṇyaṃ kasyacit kartṛvādaḥ
snāne dharmecchā jātivādāvalepaḥ |
saṃtāpārambhaḥ pāpahānāya ceti
dhvastaprajñāne pañca liṅgāni jāḍye || 340 ||

iti pramāṇavārttike prathamaḥ paricchedaḥ ||

3 na veti T: neti B || 5 tan° all: omitted by B || 9 The words tac ca nāsti are not represented in the Tib. version || 13 The metre of this stanza is the Vaiśvadevī || 17 This is the colophon of B (iti added by me). It is in the MS followed by the words lekhakapāṭhakayoḥ śubham ||

ADDITIONAL NOTES *)

p. 1, ll. 10–11. On the stanza pakṣadharmas tadaṃśena, see also Randle, *op. cit.*, pp. 46–48 ||

p. 1, l. 12. Possibly, the words avayave samudāyopacārāt, which are not found in the Tib. version, are due to a posterior addition made by some reader, for the sake of clearness. The commentary of Karṇakagomin does not afford sufficient help in the matter. Whatever the case may be, the sense is not affected by them ||

p. 2, l. 3. As the sense is concerned, the reading followed by A and the Tib. version, dharmidharmavacanāt, instead of dharmivacanāt, will do as well ||

p. 2, l. 5. As to the passage sajātīya eva sattvam, etc., Rev. Muni Jambūvijaya draws my attention on the PSV [1] (Peking Ed., f. 30 *a*, ll. 3-4): med pa ñid las med pa šes pas ni slar yaṅ de ñid ṅes par bya bai don du ste | med pa ñid la med pa ñid yin gyi gžan la yaṅ ma yin na ạgal ba la yaṅ ma yin no šes pai don to | Cp. also PSV[2] (Peking Ed, f. 111 *a*, l. 8): de ltar na med pa lam med do šes brjod pas mi byao še na | ạdi ni med pa ñid la med pa yin gyi | gžan ldaṅ ma yin ạgal ba la ma yin no šes ṅes pai don du ạgyur ro | In the PSV this occurs in the commentary of the verse anumeye 'tha tattulye sadbhāvo nāstitā 'sati (II, 5) but not in the commentary on the verse tatra yaḥ san sajātīye dvedhā cāsaṃs tadatyaye (PS, III, 22) as suggested by Karṇakagomin ||

p. 5, l. 12. The reading viruddhasyāpy, etc., is apparently confirmed by the Tib. version ạgal ba yaṅ mi dmigs pa med par ạgal pa mi rtogs te. In A the leaf is here broken and about 14 or 15 akṣara-s are missing. The reading of B, which, in my opinion, is not the original one is here viruddhasyāpy anupalabdhiniṣedhasyānupalabdhirūpatvāt tatrāpy arthāntaraniṣedhe kāryakāraṇam antareṇa virodhāpratipattiḥ ||

p. 11, l. 1. For tatrānvayasya niścayena B reads tatrānvayaniścayena ||

*) See the Introd., p. XXX-XXXI.

p. 12. l. 3. For bādhyate B reads bādhyeta ||
p. 12, l. 17. The word iti is omitted in B ||
p. 12, l. 3. In B we read bādhyeta for bhādhyate ||
p. 13, l. 32. The stanza sapakṣe sann asan dvedhā is found also in the PS, III, 8. It is quoted also in the *Pramāṇavārttikālaṃkāraḥ*, p. 580, l. 2, where, for asapakṣe ca, the reading accepted is asapakṣe' pi, which is apparently better and supported by the Tibetan translation also ||
p. 15, l. 19. karaṇasya darśanāt A: karaṇadarśanāt B ||
p. 15, l. 24. bādhyabādhakabhāvāsiddheḥ AKT: bādhakabhāvāsiddheḥ B ||
p. 18, l. 23. Instead of na hi svabhāvasyābhāve, the reading K had before him was apparently na hi svasyābhāve, which reading will do as well. The lectio svabhāvasya for svasya is supported both by the Tib. version and by B (which wrongly reads abhāvo for abhāve) ||
p. 19, l. 20 For anvayasmṛtiḥ, to be found in AK and in the Tib. version, B gives anvayasiddhiḥ ||
p. 19, l. 22. For prasiddhy°, to be found in AK and in the Tib. version, B gives siddhy° ||
p. 20, ll. 4–5. ity uktaḥ AK: ity uktaḥ B ||
p. 20, l. 6. B adds iti after hetuḥ ||
p. 20, l. 28. Actually, the reading tathāniścayo is supported by T also. In my mind the reading of A, accepted by us, is however better. The expression tathābhāvaniścayo has not been commented on neither by Karṇakagomin, nor by Śākyamati ||
p. 21, l. 1. The particle iti after eva is wanting in B ||
p. 21, l. 20. For ekāntatā supported both by A and Z, B gives ekāntataḥ ||
p. 30, l. 2. B reads tadā for tathā ||
p. 32, l. 6. This is a frequent example employed to show the subjectivity of mental representations. In the *Sarvadarśanasaṃgraha* (Bhandarkar Institute, Poona, 1951) p. 30, we read parivrāṭkāmukaśunām ekasyāṃ pramadātanau | kuṇapaḥ kāminī bhakṣya iti tisro vikalpanāḥ || See, on all that, E. Lamotte also, *Mahāyānasaṃgraha* (ed. cit.), pp. 105–106 ||
p. 32, l. 23. B gives vācyaleśaviśeṣataḥ ||
p. 34, ll. 22–23. The reading accepted in B is na cārthāntaravyāvṛttivyāvṛttadvayor ekābhidhānāt. This may be corrected na cārthāntaram anyavyāvṛttir vyāvṛttād dvayor ekābhidhānāt ||
p. 34, l. 27. A reads saṃsṛjantīti ||
p. 35, l. 7. For tatraiva cāyam, supported both by B and K, A gives tatraivāyam ||

p. 36, l. 9. After bhavanti B adds iti kim upālambhaḥ. Missing in all ||

p. 36, l. 20. For khatvaṃ cety B reads khatvaṃ vety. Equally good ||

p. 38, l. 6. The word śabdaḥ is omitted in B ||

p. 38, l. 13. B reads saṃvṛtanānātvāḥ ||

pp. 39, ll. 5–11. As I have stated in the critical annotation, these lines are missing in the photografic copy of B. It is possible however that they have been added in margine. Indeed in a private communication, Muni Jambūvijaya told me that the reading of B is as follows: tathā tatkāritayā 'tatkāribhyo bhinnān śabdena pratipādayanti vaktāraḥ | tattvacintakās tu pratibhāsabhedādibhyo nābhedam anusaṃdhatte (read anusaṃdadhate) yadi pratipattrabhiprāyo 'nuvidhīyate tadā 'nyāpoho 'pi sāmānyaṃ mā bhūt, etc. The Tib. rendering of these words is de bžin du sgras de byed pa ñid kyis de byed pa ma yin pa dag las log pa rnams ston par byed do žes brjod do | de k'o na ñid sems par byed pa rnams ni | snaṅ ba t'a dad pa la sogs pai sgo nas t'a dad pa med par mi sems so | gal te rtogs pa pai bsam pai rjes su byed na gžan sel ba yaṅ spyi yin par ḥgyur to | Even if the Tib. version and K's commentary partially support the reading of B and point out to a Sanskrit original tathā tatkāritayā 'tatkāribhyo bhinnān śabdena pratipādayantīty ucyate | tattvacintakās tu pratibhāsabhedādibhyas nābhedam anusaṃdadhate |, etc., yet I have preferred to follow the reading of A, which, being the lectio difficilior, has perhaps more chance to be the original one. In every way, the meaning remains unchanged ||

p. 41, l. 9. The word vā after yathā is missing in B ||

p. 41, l. 10. The particle ca is missing in B ||

p. 42, l. 24. The particle ca is missing in B ||

p. 45, l. 6. B has dharmidharma° ||

p. 46, ll. 5–9. These lines, wanting in the photographic copy I have of B, are perhaps to be found in the margin, etc. of the MS, and, as Muni Jambūvijaya kindly told me in a private communication, their reading in B is as follows: tad ayaṃ kvacin niyuñjānaḥ kiṃcit phalam evehituṃ yuktaḥ | tac ca sarvam iṣṭāniṣṭaprāptiparihāralakṣaṇam | tenāyam iṣṭāniṣṭasādhanāsādhanaṃ jñātvā tatra pravṛttiṃ nivṛttiṃ ca kuryām, etc. ||

p. 47, l. 1. For niyojyate B has niyokṣyate ||

p. 47, l. 15. For artheṣu B reads arthe ||

p. 48, ll. 11–12. For i t i c a B and apparently K have i t i only ||

p. 48, l. 24. Even if the reading of A – supported by the Tib. version – is to my mind the right one, yet the lectio of B is equally possible (of course, add an avagraha before v ṛ t t i r). The words of K, v y a v a d h ā n a m u k t a m i t i l i ṅ g a p a r i ṇ ā m e n a s a ṃ b a n d h a ḥ, apparently support the reading of B ||

p. 49, l. 5. The particle c a is missing in B. Equally good ||

p. 50, l. 10. The word i t i is missing in B. Equally good ||

p. 50, l. 18. The particle a p i is missing in B ||

p. 52, l. 10. The reading k i ṃ c a i t e ṣ ā ṃ is perhaps equally possible ||

p. 53, l. 3. The particle h i is omitted in B ||

p. 53, l. 6. The word t e n a is missing in B ||

p. 53, ll. 16–17. B reads t a n n a k u r v a n t i . Equally good ||

p. 54, l. 5. Instead of a n u y u j y a t e the reading of B is a n u ṣ a j y a t e . Equally good ||

p. 55, l. 10. Instead of ° p r a t i b h ā s a v a t ī v i b h ā v y a t e , which is, in my mind, the right reading, B has ° p r a t i b h ā s a v a t ī t i b h ā v y a t e ||

p. 55, l. 11. The particle ’p i is wanting in A ||

p. 57, ll. 16–18. A similar expression also in the 3rd pariccheda, stanza 166 *b* ||

p. 58, l. 11. Instead of s a t e ṣ u v y a t i r e k o , supported both by B and K, the reading of A, s a t e ṣ ā m v y a t i r e k o , will do as well ||

p. 59, l. 14. For p r a v ṛ t t i r B reads v ṛ t t i r ||

p. 59, l. 18. Instead of v a s t u s a t s ā m ā n y a v ā d i n ā , supported by A, B and apparently K read v a s t u s ā m ā n y a v ā d i n ā ||

p. 59, l. 21. B reads c a for v ā ||

p. 60, l. 4. The reading accepted in B is i t i b r u v ā ṇ o for i t y a p i b r u v ā ṇ o . Equally good ||

p. 60, l. 6. B gives k a ṃ c i t for k i ṃ c i t ||

p. 60, l. 9. For y a t r a i v a t a ṃ n a p a ś y a t i , which is the right reading, B has y a t r a i t a n n a p a ś y a t i ||

p. 60, l. 25. B reads v ā ° for c ā ° ||

p. 61, l. 9. Instead of j ñ e y ā d i p a d e ṣ u , which is to my mind the right reading, B reads j ñ ā n ā d i p a d e ṣ u ||

p. 61, l. 24. Instead of y a t k i ṃ c i d a n u ṣ ṭ h ā n a m B and apparently K give k i ṃ c i d a n u ṣ ṭ h ā n a m only. Equally good ||

p. 62, l. 11. The reading d ṛ ṣ ṭ a p r a y o g a v i ṣ a y ā n u s ā r e ṇ a (for d ṛ ṣ ṭ a p r a y o g ā n u s ā r e ṇ a) to be found in the Tib. version occurs in B also. Equally good ||

p. 62, ll. 16–23. See, on the a p o h a theory, the stanzas 163 *b*–173 of the 3rd pariccheda also ||

pp. 62, l. 27 – 63, l. 1. The quotation from Diṅnāga, ś a b d o ’ r t h ā n t a r a n i v ṛ t t i v i ś i ṣ ṭ ā n e v a b h ā v ā n ā h a , that I did not succeed in tracing in the extant works of his, is actually borrowed – as I learn

now from the Rev. Muni Jambūvijaya – from the PSV (commentary to 5, 36). The Tib. rendering of this passage is as follows: rigs kyi c'os rnams rnam par gnas | rigs kyi c'os rnams šes pa ni gcig ñid daṅ | rtag pa ñid daṅ | so so ba kun la k'yab pa rnams kyi mts'an ñid brtag par byao | ạdi ñid la rnam par gnas pa yin te | t'a mi dad pai p'yir daṅ | rten nam par ts'ad pai p'yir daṅ | don ma lus pa rtogs pai p'yir ro žes byao | de ltar na brjod pai ñes pa med pai p'yir daṅ | yon tan yod pai p'yir dṅos po rnams ni sgrai don gžan bzlog pas k'yad par du byas pa ñid brjod do | (mDo ạgrel; vol. Ce [=XCV], f. 80 *a*, ll. 2–4, Peking Ed.). These words appear to correspond to an original Sanskrit jātidharmavyavasthitiḥ *) | jātidharmās caikatva-nityatvapratyekaparisamāptilakṣaṇā atraiva ti-ṣṭhanti | abhedād āśrayānucchedād kṛtsnārthapa-risamāpteś ca | tasmād uktadoṣābhāvād guṇo-tkarṣāc ca śabdo 'rthāntaranivṛttiviśiṣṭān eva bhāvān āha | In the PSV[2] these lines occur on f. 166 *a*, ll. 1–3. Some words such as guṇotkarṣāc ca are not represented in PSV[1] but in PSV[2] they are found. See the *Tattvasaṃgrahapañjikā*, p. 316 also. To my mind, Mr. Masaaky Hattory is wrong to consider that the Tib. rendering of these passage is to be seen in the words ut pa la sṅon po žes bya ba la sogs pai sgra ni gžan sel bai t'a dad pa yod kyaṅ ạgren ba daṅ, etc. (PSV[2], f. 159 *a*, ll. 6–7), (Masaaky Hattory, *Fragments of Pramāṇasamuccaya*, Journal of Indian and Buddhist Studies, VII/1958, pp. 335–330).

p. 65. l. 19. After vikalpair B reads vā and not vāpi ||

p. 66, l. 5. B reads vibhāgo for pravibhāgo ||

p. 67, l. 8. Instead of kenacit prayojanena, etc., B reads kenacit prayojanena kenacit śabdaḥ kvacin niveśyate ||

p. 67, l. 18. In B the particle eva is wanting ||

p. 67, l. 20. Perhaps the reading of B bhedeneti will do better than bhedenety uktam in A and T, which is however equally possible ||

*) Actually, this is the fourth pāda of the kārikā V, 36. It is quoted in the *Śarkarikā* commentary to the *Mīmāṃsāślokavārttikam*, p. 74 (Madras University Sanskrit Series, No. 17). The first half of the kārikā, quoted in the *Nayacakravṛtti*, runs as follows vyāpter anyaniṣedhasya tadbhedārthair abhinnatā | Thus, on the ground of the aforementioned quotations and of the Tib. rendering, the entire kārikā may be so restored: vyāpter anyaniṣedhasya tadbhedārthair abhinnatā | sākṣādvṛtter abhedāc ca jātidharma-vyavasthitiḥ ||

p. 67, l. 21. For °śleṣāt B and K have °saṃśleṣāt ||
p. 67, l. 23. B and apparently K add api after bhinnānām ||
p. 68, l. 5. The expression tadarthatayā is not represented in the Tib. version ||
p. 68, l. 3. The reason for which Dharmakīrti has chosen these two groups of letters – yara and śasa – is not clear to me, nor do the commentaries afford any help in this matter. Probably they are simply some letters taken by chance and arranged together. The commentary of Karṇakagomin runs as follows: vyavahāralāghavārtham ekena śabdena bahūnāṃ pratipādanārthaṃ | rūpavijñānasya hetuś cakṣurādikalāpaḥ | saraḥ śaro [*sic* and cp. the critical apparatus] vety evaṃ śrutiṃ niveśayed iti saṃbandhaḥ | Śākyamati's commentary is very similar to the preceding one: t'a sñad ts'egs c'uṅ bar bya bai don ni gcig gis maṅ po bstan par bya bai don to | gzugs kyi rnam par žes pai rgyu ni mig la sogs pai ts'ogs te | ya nas sai bar žes bya ba smos te [mDo ạgrel, vol. C'e, f. 186 *a*, l. 4, Peking Ed.]. It is noteworthy that the Tib. commentary has only ya nas sai bar, i.e., " (the letters) beginning with *ya* up to *sa*, " instead of ya nas rai bar ram | śa nas sai bar žes bya ba, etc., as suggested by the Tib. translation, followed by me in the text. In other words, the Tib. commentary quotes, perhaps for the sake of brevity, only the initial and final letters of the two groups ||
p. 68, l. 20. Instead of pratyayārtham B reads pratyāyanārtham. Equally good ||
p. 69, l. 14. B reads ca for vā ||
p. 70, l. 8. B has aparam api for param api ||
p. 70, l. 23. Instead of tat sahitam, which is the original reading, supported both by Karṇakagomin's and Śākyamati's commentaries, B and the Tib. version as well have tatra sahitam. In Karṇakagomin's commentary instead of pṛthagarthan tadubhayam, etc., read of course pṛthag asamarthaṃ tad ubhayaṃ, etc. (cf. Śākyamati, vol. cit., Peking Ed., f. 194 *b*, l. 1) ||
p. 71, l. 18. For vā K reads apparently ca. Equally good ||
p. 71, l. 19. For kriyate B has kriyete ||
p. 72, l. 21. B and K read ca for vā ||
p. 72, l. 12. The reading of K, jñānasyākāraṇatvāt, which seems to support the jñānākāraṇatvāt in B, is due actually to a clerical error, as is proved by the Tib. rendering of these words in the commentary of Śākyamati (vol. cit., f. 198 *b*, ll. 2–3, Peking Ed.): 'on kyaṅ gsal ba ma yin pa žes bya ba ni gsal bar gyur pa ma yin bao | gsal ba žes bya ba ni rten kyis so | šes pai rgyur gyur pai p'yir dei gsal ba la brten

des gsal ba gaṅ yin pa de ñid rten de la spyi gnas par ạgyur nao ||

p. 74, l. 1. Instead of pratipattim B has tatpratipattim. Equally good ||

p. 75, l. 1. The word asti is wanting both in B and K ||

p. 76, l. 15. Instead of tadabhiprāyād, B and K have tadabhiprāyavaśād. Equally good ||

p. 77, l. 20. For °saṃbandhi°, B reads °saṃbandha°, which is also possible ||

p. 78, l. 13. Instead of vyaktaivaikatra sā vyaktyā (BK), the reading of A is vyaktyaivaikatra sā vyaktā. Equally good.

p. 78, l. 19. For pradeśeṣu B has deśeṣu ||

p. 78, l. 25. For pradeśeṣu B has deśeṣu ||

p. 78, l. 26. For āśrayendriyasaṃyoga B reads indriyāśrayasaṃyoga ||

p. 79, l. 15. K reads apparently karmāstīti cet ||

p. 82, l. 6. B reads tad eva cintyate ||

p. 83, l. 23. The particle eva, in A added in the margin, is omitted by B and apparently by K ||

p. 84, l. 19. K reads apparently na hi svabhāvo bhāvānāṃ paryanuyogam arhati ||

p. 85, l. 12. After the words tiṣṭhaty ātmā na, B adds sa, which, if accepted in the text, is to be considered as a part of commentary, according to the method of the miśrakavyākhyāna ||

p. 86, l. 14. Instead of apy abhedo, B has asty abhedo. To my mind the reading accepted in the text, supported both by K and Z, is the original one ||

p. 87, l. 10. Before bhinno A adds the word bhāvād ||

p. 87, l. 13. The word iti is missing in B. Equally good ||

p. 91, l. 10. B and perhaps K read sarvatra bhāveṣu. Equally good ||

p. 92, l. 10. The reading cāsya is equally possible ||

p. 93, l. 3. Instead of upalayanād B reads upasthāpanād ||

p. 93, l. 18. After viśeṣībhavati B adds iti ||

p. 94, l. 1. The reading of B is bhāvopādhānamātre tu ||

p. 95, l. 20. B and apparently K give asiddhaṃ ||

p. 98, l. 1. B reads nirapekṣaś ca bhāvo ||

p. 98, l. 25. The word kāraṇa° is missing in B ||

p. 99, l. 27. The words yatra kiṃcit are missing in A ||

p. 100, ll. 3–4. B and apparently K read bhāva instead of svabhāva ||

p. 100, l. 18. B reads atra for asya ||

p. 101, l. 17. Muni Jambūvijaya thinks it possible that the words prāmāṇyam atra viṣaye 'sanniṣcayaphalāpi sā are a half stanza and are actually part of the kārikā-s. I am not of this opinion. Indeed these words not only are not found in Z and in the Tib. ver-

sion of the kārikā-s, but A and B also do not consider them as a verse, as it is clear from putting after prāmāṇyam a daṇḍa. The words of K, asattāyām ityādinā vyācaṣṭe (p. 372, l. 12) do not offer, on their side, any conclusive proof in favour of accepting them in the text of the kārikā-s ||

p. 102, ll. 6-7. Instead of deśakāla°, B and K have kāladeśa° ||

p. 105, l. 21. Instead of °bhayāśrayaḥ, B and apparently K give °bhayāśritaḥ ||

p. 106, l. 23. The reading apodyeta is equally possible ||

p. 108, l. 1. The verse āptavādāvisaṃvāda° is quoted also by Kumārila, *Mīmāṃsāślokavārttikam*, Śabdapariccheda, vv. 23 *b* and 47 *a* ||

p. 110, l. 4. The reading of B and apparently of K is api nāmāto' nuṣṭheyam ||

p. 111, l. 1. Instead of 'yatnena vinivartayituṃ B reads yatnena vinā nivartayitum ||

p. 112, l. 4. The reading of B is darśanāt prahāṇam ||

p. 117, l. 26. The particle ca wanting in B ||

p. 118, l. 11. A reads ato 'viśeṣeṇa pratītiḥ syāt ||

p. 118, l. 13. B and apparently K read anayedānīm. Equally good ||

p. 118, l. 16. The reading to be found in A is tataḥ pratītim janyet | sa eva, etc. ||

p. 120, l. 3. B reads tadabhiprāyaprayogāt ||

p. 121, l. 15. B and apparently K read tathānumeyo ||

p. 123, l. 1. Instead of sarvapuruṣāṇām, supported by K and T, A and B read puruṣāṇām only ||

p. 123, l. 6. B reads bhāvabhedam utpaśyāmaḥ. Equally good ||

p. 123, l. 8. B reads vedetarayos. Equally good ||

p. 123, l. 10. The particle ca is omitted by B ||

p. 123, l. 18. B has °saṃstambhana° for °stambhana° ||

p. 124, l. 28. The particle 'pi is wanting in A ||

p. 125, l. 4. For sarvam A gives tat sarvam ||

p. 125, l. 10. A reads wrongly astu vā vedādhyayanam ||

p. 125, l. 16. B reads anyapūrvakatvam ||

p. 126, l. 17. B has vākyānām for vākyasya ||

p. 128, l. 10. The particle atha is not found in B and S ||

p. 128, l. 12. The reading of A, tathāpi for tadāpi (the last is supported by B, K and the Tib. version) is equally good and is apparently supported by Maṇḍana, who in a passage of his *Sphoṭasiddhi*, strictly related with this (see above, the Introd., p. XIX) says tathāpi kālakṣepo na syāt | (*Sphoṭasiddhi*, ed. cit., p. 99, l. last but one) ||

p. 128, l. 16. B gives adoṣa iti cet. Equally good ||

p. 128, 24. The words gṛhītāgṛhītābhāvāt, to be found in B, in the Tib. version and S, and that I have not accepted in the text (cp. critical annotation, p. 128) look like, indeed, to a posterior interpola-

tion. However see the text of Maṇḍana, (cited above, p. XIX), who says na hy ekasya krameṇa gṛhītatopapannā | na hy ekaṃ gṛhītam agṛhītaṃ ca bhavati | virodhāt ||

p. 129, l. 8. The reading 'sakalavākyagatir na syāt is supported by K (cp. p. 468, ll. 18–21). The word 'sakala, missing in S and added by a secunda manus in A, where it is written in the margin, is not represented in the Tib. version. The reading vākyagatir (for the more difficult 'sakalavākyagatir) is apparently supported by Maṇḍana also, who says (*op.* and *ed. citt.*, p. 100, l. 11) abhāgatve ca sakalāśrāviṇo na syād vākyabuddhiḥ, vākyasyāśravaṇād avayavābhāvāc ca ||

p. 130, l. 4. The particle ca is wanting both in B and K ||

p. 130, l. 5. B and apparently K read kutaścid api. Equally good ||

p. 132, l. 13. B reads indriye syād dhi saṃskāraḥ ||

p. 132, l. 25. The reading of B, sakṛcchrutibhrāntir, is equally possible ||

p. 133, l. 11. B gives bhinnarūpaḥ for bhinnaḥ ||

p. 133, l. 22. A reads eva for evam ||

p. 134, l. 3. B has alpiyasī pratītiḥ ||

p. 134, l. 10. B adds api after karmātmā ||

p. 134, l. 11. B adds tu after eva ||

p. 134, l. 13. The particle eva wanting in B ||

p. 144, l. 11. The particle eva is wanting in B, S and perhaps in K. To 'nanyatve B adds api ||

p. 146, l. 3. B and apparently K read ubhayatrāpi ||

p. 146, l. 14. BKS read yojyāḥ for saṃyojyāḥ. Equally good ||

p. 147, l. 5. A reads sarvakāryakāraṇānām ||

p. 147, l. 9. The reading found in A is °nugamattvam anyattvaṃ ||

p. 147, l. 18. BKS have pratītiḥ for pratipattiḥ ||

p. 147, l. 24. After kāryakāraṇe B adds niyamena ||

p. 148, l. 3. Actually, the reading of K, svarūpāsaṃsargiṇānyāsaṃsargeṇety arthaḥ, is due to an obvious scribal mistake and an avagraha must be added to svarūpāsaṃsargiṇā (or °saṃsargeṇa). The Tib. rendering of these words in the Tib. version of Śākyamati's commentary runs as follows: raṅ gi ṅo bo ma yin pa daṅ ḥdres pa med par te rigs mi mt'un pa daṅ ḥdres pa med pa žes bya bai don no | (vol. cit., f. 402 *a*, l. 6, Peking Ed.) ||

p. 148, l. 16. A reads na kiṃcitkaro bhāvatīty, etc. ||

p. 151, l. 17. The reading of B is yogyatā bhavaty eva. Equally good ||

p. 152, l. 17. B and K read āśaṅkyeta for śaṅkyeta ||

p. 152, l. 24. A adds hi after yadi ||

p. 154, l. 20. BKS read b h ā v a s i d d h i ḥ s y ā t ||
p. 154, l. 27. The word s y ā t is omitted by BK and S ||
p. 155, l. 7. B and apparently K add a p i after a n a r t h a k e ṣ u . Equally good ||
p. 155, l. 24. A reads a r t h a-y o g a n i ṣ p a t t i r ||
p. 155, l. 24. Instead of i v a p ā ṭ h a k ā n ā m B has i v a t a t p ā ṭ h a - k ā n ā m ||
p. 157, l. 25. B adds h i after p r a y o g a ṃ ||
p. 158, l. 22. B reads v y a k t i h e t u t v e ' p i v i ś e ṣ ā b h ā v ā t . The expression v i ś e ṣ ā b h ā v ā t is apparently confirmed by K also.
p. 158, l. 29. BKS have a b h i v y a k t i° for v y a k t i° ||
p. 159, l. 29. My note on this line is very objectionable. Actually, s a m a - y a k ā r a ḥ appears to be the subject of both the verbs ā r o c a y e t and n i ṣ p ā d a y e t . As Muni Jambūvijaya has kindly told me in a private communication, apparently I have been deceived by the commentary of K, which, may be, I have not read with sufficient carefulness ||
p. 163. B and apparently K add s y ā t after a n a t i ś a y a ś ||
p. 165, l. 1. The reading accepted by me, a r t h o ' y a ṃ n ā y a m a r t h o n a , is confirmed also by Z ||
p. 165, l. 13. B and apparently K give d o ś o p a p l u t a ḥ . Equally good ||
p. 165, l. 23. B and apparently K give p r a m ā ṇ a s a ṃ v ā d ā t . Equally good ||
p. 167, l. 3 Instead of v y ā k h y ā t ā, supported by the Tib. version, the reading of B is v y ā k h y ā ṃ v ā ||
p. 167, l. 4. B and apparently K read ° p r a s a ṅ g ā t ||
p. 167, l. 8. B and perhaps K read ā s ā d a y a t i for ā s a y a t i ||
p. 167, l. 22. B reads n a p r a v ā d e n e t i n a s a m ā n a ḥ . K confirms the reading of A. Both B and K omit however the particle t u ||
p. 170, l. 7. S and apparently K read t a t h ā r t h a s y a for t a t h ā t a s y a, found both in A and in T. Equally good ||
p. 171, l. 4. Both B and K have ° d a r ś a n e n a for s a ṃ d a r ś a - n e n a ||
p. 173, l. 22. The reading of B, n a i y ā y i k ā n ā ṃ y a c c h e ṣ a s e - v a d a m u n ā n a ṃ t a s y a v y a b h i c ā r a m , looks like an analysis of the s a m ā s a n a i y ā y i k a°, etc., made by some reader ||
p. 173, l. 28. The reading ° v i ś u d d h a u , apparently more difficult than ° s i d d h a u , which is the reading found in B, is confirmed by the Tib. version of Śākyamati's commentary also (vol. Ñe, f. 76 *a*, ll. 2 seq.). Karṇakagomin's commentary is here somewhat vitiated. According to the Tib. rendering the correct reading would be (l. 22) y a t h ā s v a ṃ p r a m ā ṇ e n a v i d h i p r a t i ṣ e d h a v i ś u d d h ā v i t i | ś ā s t r e p r a t y a k ṣ a v i ṣ a y a t v e n ā b h i m a t ā n ā ṃ p r a t y a k ṣ a t - v a m | , etc., and (l. 26) p r a t y a k ṣ ā d i p r a m ā ṇ a v i ṣ a y ā n a -

bhimatāṃ apratyakṣāditvaṃ yathāsvaṃ pramāṇena pratiṣedhasiddhiḥ | evaṃ vidhipratiṣedhasiddhiḥ | evaṃ vidhipratiṣedhaviśuddhau satyāṃ, etc. As a matter of fact, the word viśuddhi is here used in the sense of settling, etc. See, in this connexion, the commentary of Gauḍapāda to the *Sāṃkhyakārikā*, kārikā 66, where this same word is used just in the sense of « settlement » (of a debt, in this case): yathā dānagrahaṇanimitta uttamarṇādhamarṇayor dravyaviśuddhau saty api saṃyoge na kaścid arthasaṃbandho bhavati ||

p. 174, l. 18. The particle hi is omitted in BK and S. Equally good ||

INTERNAL REFERENCES

p. 2, l. 10. – i t y ā k ṣ e p s y ā m a ḥ : according to K, the reference is to the 4th pariccheda (see stanzas 190–194).

p. 2, l. 22. – i t i v a k ṣ y ā m a ḥ : this refers, according to K, to the discussion on the a p o h a theory, i.e., to stanzas 40 sqq.

p. 14, l. 17. – n i v e d a y i ṣ y ā m a ḥ : apparently this is a reference to the 4th pariccheda, stanza 117 (cp. Prajñākaragupta's commentary); see below, stanza 336 also. The so called v i r u d d h ā v y a b h i c ā r i fallacy, is discussed and rejected by Dharmakīrti in the *Nyāyabindu*, 3, 112–113 sqq.

p. 9, l. 7. – i t i n i v e d a y i ṣ y ā m a ḥ : this refers, according to K, to the following discussion.

p. 10, l. 4. – i t y u k t a m : according to K, the reference is to the words, v a k t u k ā m a t ā s ā m ā n y a h e t u t v ā t , etc. (above, p. 9, ll. 3–4).

p. 20, l. 5. – i t y u k t a ḥ : see above, stanza 3 and the commentary on it.

p. 20, l. 13. – y a t h o k t a ṃ p r ā k : according to K, this is a reference to stanza 4.

p. 21, l. 5. – v a k ṣ y ā m a ḥ : see below, stanza 276, and the commentary on it.

p. 26, l. 9. – i t y u k t a m : this refers, according to K, to the words a y a m e v a k h a l u b h e d o b h e d a h e t u r v ā , etc. (cp. above, p. 20, l. 21).

p. 27, l. 19. – t a t r ā p r a t i p a t t i r i t i : according to K, this is a reference to the words a h e t u p h a l a b h ū t a s y a , etc. (cp. above, p. 21, ll. 18–19).

p. 34, l. 16. – t a t p r a t y ā y a y i ṣ y ā m a ḥ : see f. ex. the 3rd pariccheda stanza 319.

p. 34, l. 23. – i t y u k t a m : cp. stanza 59 and the commentary.

p. 35, l. 16. – u k t a m a t r a : according to K, this is a reference to the words n a v a i ś a b d ā n ā ṃ k ā c i d , etc. (cp. above, p. 32, l. 24).

p. 36, l. 16. – i t i v a k ṣ y ā m a ḥ : according to K, this is a reference to the following discussions on the nature of the a n y ā p o h a .

p. 39, l. 24. – i t y u k t a m : this refers, according to K, to the words d v i t v ā d i s a ṃ y o g a k ā r y a d r a v y e ṣ v a p i p r a s a ṅ g ā t (cp. above, p. 25, ll. 4–5).

p. 42, l. 22. – i t i p r a t i p ā d a y i ṣ y ā m a ḥ : according to K this refers to the immediately following discussion (a n a n t a r a m e v a): but cp. below stanza 214 *a* and the 2nd pariccheda, stanza 8 also.

p. 48, l. 23. – iti niveditam etat: according to K, this refers to stanza 94 *a*.

p. 51, l. 2. – iti vakṣyāmaḥ: according to K this is a reference to the 3th pariccheda (stanzas 213 sqq. [?]).

p. 51, l. 2. – iti vakṣyāmaḥ: according to K, this refers to the 3th pariccheda (cp. f. ex., stanza 354).

p. 55, l. 6. – ity uktaṃ prāk: according to K, the reference is to the words aśaktir eṣā vikalpānām avidyāprabhavāt, etc. (cp. above, p. 50, ll. 16–17).

p. 56, l. 18. – niveditam etat: this refers, according to K, to stanza 40, etc.

p. 57, l. 6. – asakṛd uktam etat: see f. ex. the words tām tu bhedinaḥ padārthāḥ, etc. (above, p. 56, ll. 19–20) and stanzas 73–74.

p. 57, l. 13. – ity uktam etat: see the stanzas 71–75.

p. 60, l. 13. – niveditam etat prāk: see above, stanzas 73–74.

p. 64, l. 23. – uktaṃ prāk: see f. ex. stanzas 68–70 and the commentaries on them.

p. 66, l. 5: ity uktam: see stanza 71 and the commentary on it.

p. 66, l. 14. – prāg evoktaḥ: according to K, the reference is to stanza 131, etc.

p. 67, l. 20. – ity uktam: see f. ex. stanzas 40–42 etc.

p. 67, l. 22. – ity uktaṃ prāk: see stanza 40 and the commentary on it.

p. 67, l. 25. – evoktāḥ: apparently this is a generical reference to the preceding discussion on the apoha theory.

p. 69, l. 13. – uktam atra: see stanza 71 and the commentary on it. According to K, by the word "etc". Dharmakīrti refers to other passages also, i.e., na hi sambandhināpy anyena, etc. (above, p. 25, ll. 5–6), and na hi jātiḥ kvacid vāhadohādāv upatiṣṭhate (above, p. 46, l. 11), etc.

p. 71, l. 2. – ity uktaprāyam: see, f. ex., stanza 106 *b*.

p. 73, l. 7. – iti niveditam etat: this refers, according to K, to the words, na hi vikalpā yathārtham eva jāyante (above, p. 51, l. 9), etc. and bhāvābhāvānuvidhānāc ca sāmarthyaṃ na pratibhāsanāt, etc. (above, p. 54, ll. 14–15).

p. 73, l. 7. – nivedayiṣyate ca: according to K, the reference is to the 3th pariccheda (see f. ex. stanzas 1–9 sqq., etc.).

p. 73, l. 14. – uktam atra: according to K, the reference is to the words tad evedam anupakārakasyāśrayatvaṃ na saṃbhāvayāmaḥ, etc. (above, p. 70, l. 2).

p. 75, l. 3. – uktottaram etat: according to K, this refers to the words ajanyajanakayoḥ ko 'yaṃ samavāyaḥ, which look like a quotation by hearth of the phrase ko 'yam ajanyajanakabhūtānām upakāraḥ (above, p. 70, ll. 25–26).

p. 76, l. 7. – iti nirloṭhitam etat: see, f. ex., stanzas 58, etc.
p. 76, l. 22. – iti nivedayiṣyāmaḥ: this refers to my mind to the whole of the following discussion on the nature of sāmānyam, etc.
p. 76, l. 22. – niveditaṃ ca: according to K, the reference is to the words bhāvābhāvānuvidhānāc ca, etc. (above, p. 54, ll. 14–15).
p. 78, l. 15. – iti niṣiddham etat: according to K, this refers to stanza 143 *b*, etc.
p. 79, l. 21. – uktam atra: K refers to stanza 61, etc.
p. 82, l. 10. – ity uktaprāyam etat: to my mind, this is a generical reference to all the preceding discussion.
p. 82, l. 21. – uktaṃ cātra: this refers to stanza 73.
p. 84, l. 6. – iti vakṣyāmaḥ: according to K, the reference is to the 3th pariccheda, stanza 3 *a*.
p. 85, l. 16. – ity uktam: K refers to the words nāmāntaraṃ vā arthabhedam abhyupagamya tathābhidhānāt, etc. (above, p. 21, l. 1).
p. 86, l. 11. – ity uktam: K refers to stanza 165 *b*.
p. 86, l. 19. – ity uktam prāk: K refers to stanza 165 *a*.
p. 87, l. 4. – ity uktam: see f. ex. stanza 94 and the commentary on it.
p. 87, l. 10. – yad uktam, etc.: see f. ex. above, p. 84, ll. 11 sqq.
p. 88, l. 25. – ity uktam: According to K this refers to the words na syāt sāmānyabhedadhīḥ (stanza 168 *b*).
p. 89, l. 6. – nirloṭhitaṃ caitad ācāryeṇa: these words have been commented by K with nirloṭhitaṃ caitad ācāryadiṅnāgena sāmānyaparīkṣādau yathā na viśeṣaśabdānāṃ sāmānye vṛttir iti.
p. 89, l. 18. – uktam: it is a generical reference to the preceding discussion (see f. ex. stanza 145 *b*, etc.).
p. 92, l. 13. – ity atrottaraṃ vakṣyate: according to K, the reference is to stanza 205, etc.
p. 94, l. 17. – ity uktam: according to K, this refers to stanza 1.
p. 94, l. 17. – vakṣyate ca: the reference, according to K, is to the 4th pariccheda (possibly to stanza 190).
p. 96, l. 5. – ity uktam etat: this refers, according to K, to stanza 61, etc.
p. 97, l. 17. – iti vistareṇa vakṣyāmaḥ: this refers, according to K, to the vyatirekacintā (see below, stanzas 289–291).
p. 99, l. 23. – ity uktam: this refers to stanza 35 (see also stanza 106 *b* and the commentary on it).
p. 100, l. 3. – uktaṃ cātra: see stanzas 193–195.
p. 101, l. 2. – yathoktaṃ prāk: according to K, the reference is to the phrase tatra dvau vastusādhanāv ekaḥ pratiṣedhahetuḥ, etc. (above, p. 2, l. 19).

p. 101, l. 9. – ity uktaṃ prāk: see f. ex. stanza 3 *a*, etc.

p. 102, l. 21. – yathodāhṛtā prāk: according to K, the reference is to stanza 3 *b*, etc.

p. 103, l. 2. – yathoktaṃ prāk: according to K, this refers to the words satām api svabhāvādiviprakarṣāt kadācid anupalambhāt, etc. (above, p. 101, ll. 11–12).

p. 104, l. 17. – yathoktaṃ prāk: according to K, the reference is to the words na śītasparśo 'trāgneḥ, etc. (above, p. 6, l. 1 sqq.).

p. 105, l. 2. – iti vakṣyāmaḥ: according to K, this refers to the 4th pariccheda (see stanza 269).

p. 105, ll. 9–10. – etad uttaratra vakṣyāmaḥ: the reference, according to K, is to the 4th pariccheda, stanzas 273 *b*–274 *a*.

p. 105, l. 24. – niveditam etat: generical reference; see, f. ex., stanza 92, etc.

p. 107, l. 14. – yad uktam: see stanza 199 and the commentary on it.

p. 107, l. 17. – uktam atra: see stanza 199 and the commentary on it.

p. 109, l. 16. – vakṣyamāṇanityā: the reference, according to K, is to the discussion on the four holy Truths (2nd pariccheda, stanzas 149 sqq.).

p. 109, l. 22. – iti niveditam etat: see, f. ex., stanza 213, etc.

p. 115, l. 18. – iti nirloṭhitam etat: according to K, this refers to stanza 93, etc.

p. 116, l. 22. – yad uktam: see stanza 231 and the commentary on it.

p. 117, l. 20. – ity uktam: according to K this refers to the words rūpasyātadbhūtasyānyatvāvyatikramāt (above, p. 75, l. 22).

p. 118, l. 22. – pūrvoktakrameṇa: generical reference to the apoha theory, according to which both the dharma and the dharmin are parikalpita (see f. ex. above, p. 44 and stanza 85, etc.).

p. 118, l. 27. – ity uktaṃ prāk: according to K, the reference is to the words tāv eva bhāvābhāvāv āśrityāsaṃsṛṣṭāv api saṃsṛṣṭāv iva, etc. (above, p. 115, last line).

p. 119, l. 16. – niṣetsyāmaḥ: see below, stanzas 247 *b*, 268, etc.

p. 119, l. 29. – niṣetsyamāṇatvāc ca: see below, stanza 248 *a*.

p. 121, l. 9. – tad evottaram: according to K, this refers to stanza 239 *a*.

p. 121, l. 16. – tasya tathāniṣṭatvāt, etc.: this refers to the commentary of the precedent stanza, q. v.

p. 122, l. 28. – ity uktam: see f. ex. stanza 199.

p. 123, l. 15. – etad uttaratra vicārayiṣyāmaḥ: see f. ex. the following lines and stanza 309.

p. 124, l. 14. – uktam atra: this refers to p. 123, ll. 15–16.

p. 125, l. 1. – uktottaram etat: see the preceding discussion, p. 124, ll. 27 sqq.

p. 125, l. 1. – idam api prativyūḍham: according to K, the

reference is to the words dṛśyante hi vicchinnakriyā-saṃpradāyāḥ, etc. (above, p. 121, l. 2).

p. 127, l. 16. – pratyuktam: see f. ex. stanza 246 *b* and the commentary on it, of which K quotes the words vyarthaḥ pariśramaḥ.

p. 129, l. 21. – ity uktam: according to K, the reference is to the words varṇarūpāsaṃsparśinaś caikabuddhipratibhāsinaḥ śabdātmano' pratibhāsanāt (above, p. 128, ll. 27–28).

p. 129, l. 25. – ity uktam: see stanza 195 and the commentary on it (particularly p. 99, ll. 12 sqq.).

p. 130, l. 7. – prāg eva niṣiddhatvāt: according to K, the reference is to the words arthāntaratve ca bhāvānupakāraprasaṅgāt (above, p. 117, ll. 9–10).

p. 130, l. 11. – iti nirloṭhitaprāyam etat: apparently this is a generical reference; see, f. ex., pp. 54, 69–72, 100, etc.

p. 130, l. 17. – ity uktam: see f. ex. p. 42, ll. 2 sqq.

p. 131, l. 21. – ity uktam etat: see stanza 106 *b* and the commentary on it (cp. stanza 144 *a*, 146–147 also).

p. 132, l. 26. – vakṣyate cātra paricchedaḥ: according K, the reference is to the 3rd pariccheda, stanza 493 *b*, etc.

p. 133, l. 17. – ity uktam: see above, stanzas 34–35 and the commentaries on them.

p. 134, l. 7. – prāg eva niṣiddhatvāt: according to K, this refers to the words na hi vayaṃ devadattādipadavākyeṣu, etc. (above, p. 127, ll. 3 sqq.).

p. 135, l. 6. – iti pūrvavat prasaṅgaḥ: according to K, this refers to the words kim anena pariśeṣitam, etc. (above, p. 126, ll. 23 sqq.).

p. 136, l. 7. – prāg eva kīrtitaḥ: according to K, the reference is to stanza 251 *a*, etc.

p. 136, l. 13. – prāg eva niṣiddhatvāt: according to K, the reference is to the sāmānyavyakticintā (above, stanzas 146-147, and commentary).

p. 136, l. 15. – ity ākhyātam etat: see stanzas 146–147, and the commentary on them.

p. 137, l. 8. – prāg eva niṣiddhā: see above, stanza 106 *b*, 146, 147, 251 *b* and the commentaries on them.

p. 138, l. 22. – ity uktam: see stanzas 251 *b*, 106 *b*, 146–147 and the commentaries on them.

p. 138, l. 22. – pratiṣiddhe: cp. stanza 251 sqq.

p. 139, l. 8. – iti niveditam etat: see above, p. 71, ll. 19 sqq. and p. 100, ll. 10 sqq.

p. 139, l. 9. – ity apy uktam: see stanza 251 *b* and the commentary on it.

p. 140, l. 1. – ity uktaṃ vakṣyate ca: see f. ex. above, stanza 193 *b* and below, stanzas 269 sqq.
p. 140, l. 20. – uttaratra niṣetsyāmaḥ: possibly the reference is to the 3rd pariccheda, stanzas 503 sqq.
p. 141, l. 6. – iti vakṣyāmaḥ: apparently this refers to the 4th pariccheda, stanza 274.
p. 141, l. 22. – tasya niṣetsyamāṇatvāt: apparently the reference is to stanza 282.
p. 142, l. 19. – tasya niṣetsyamāṇatvāt: apparently the reference is to the 2nd pariccheda, stanzas 64 sqq.
p. 143, l. 2. – ity uktam: see above, p. 71, ll. 19 sqq. and p. 100, ll. 10 sqq.
p. 145, l. 8. – ity uktam: see above p. 21, ll. 2 sqq. and p. 100, ll. 4 sqq.
p. 145, l. 27.– ity uktam: see f. ex. stanza 275 and the commentary on it.
p. 146, l. 16. – āveditam eva: according to K, the reference is to the words arthāntaram iva dharmiṇo dharmaṃ cetasā vibhajya, etc. (above, p. 145, ll. 16 sqq.).
p. 148, l. 1. – ity uktam: see f. ex. above, p. 70, ll. 3 sqq.
p. 148, l. 15. – iti coktam: see f. ex. above, p. 100, ll. 10 sqq.
p. 148, l. 20. – ity uktam: see above, p. 142, ll. 3 sqq.
p. 149, l. 14. – ukto doṣaḥ: see stanza 195 and the commentary on it (particularly p. 99, ll. 12 sqq.) and p. 129, ll. 24–25.
p. 150, l. 2. – iti vakṣyāmaḥ: see the 2nd pariccheda, stanza 1.
p. 150, l. 8.– ity āveditaṃ prāk: according to K, the reference is to the words samarthaṃ hi rūpaṃ śabdasya yogyatā, etc. (above p. 113, ll. 19 sqq.).
p. 150, l. 10. – ukto hi, etc.: see stanza 231 *a*, etc.
p. 151, l. 9. – niṣiddhaiva: see above, stanza 106 *b*, 146, 147, 251 *b* and the commentary on them. Cp. p. 132, l. 8 also.
p. 151, l. 12. – ity uktaprāyam: see. f. ex above, the commentary to stanza 251 and p. 42, ll. 2 sqq.
p. 153, l. 1. – ity uktam: see above, stanzas 13–14.
p. 153, l. 9. – pratipāditaṃ caitat: this refers to p. 10, ll. 7 sqq.
p. 153, l. 14. – ity uktam: see f. ex. above, p. 6, ll. 7 sqq.
p. 155, l. 13. – etad uttaratra niṣetsyāmaḥ: see below stanza 314 and the commentary on it.
p. 156, l. 4. – pūrvam eva nirākṛtam: the reference is to stanza 259 *a*, etc.
p. 156, l. 21. – ity uktam: cp. p. 137, l. 8 and p. 151, l. 9.
p. 157, l. 8. – ity uktaprāyam: see above, stanzas 34–35 and the commentaries on them. Cp. p. 133, l. 17 also.
p. 157, l. 29. – prāg eva nirākṛtā: see above, stanzas 146–147, etc.
p. 158, l. 15. – uktāḥ: see above, stanza 254 *b*, etc.
p. 159, l. 13. – iti nivedayiṣyāmaḥ: this is a generical reference to the main point of the buddhist gnoseology (see, f. ex., the 2nd paric-

cheda, stanza 3–8 and the 3rd pariccheda, stanzas 1 sqq., 123 sqq., 174 sqq., etc.).

p. 160, l. 2. – yad uktam, etc.: the reference is to the words varṇā eva hi mantro, etc. (above, p. 156, l. 2).

p. 161, l. 15. – ity uktam: see above, stanzas 302–304 and the commentary on them.

p. 164, l. 19. – ity apy uktam: cp. f. ex. above, stanza 12.

p. 164, l. 23. – ity uktam: see f. ex. above, stanza 309 and the commentary on it.

p. 167, l. 23. – pratipādayiṣyāmaḥ: see f. ex. below, stanzas 321 sqq.

p. 168, l. 2. – ity apy uktam: see above, stanza 217 and the commentary on it.

p. 172, l. 27 – uktam atra: generical reference; cp. f. ex., p. 3, l. 9.

p. 173, l. 26. – pūrvam evoktaḥ: according to K, the reference is to stanza 14.

p. 173, l. 26. – uktaṃ cedam, etc.: according to K, this refers to the words nāyaṃ puruṣo 'nāśrityāgamaprāmāṇyam āsituṃ samarthaḥ, etc. (above, p. 108, ll. 2–3).

p. 174, l. 16. – ity āveditaprāyam: this is a generical reference to the contents of this chapter.

p. 176, l. 6. – yad uktam, etc.: see above, p. 173, ll. 26 sqq.

p. 176, l. 9. – ity uktam: see above, stanza 338.



INDEXES

1. INDEX OF VERSES

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3. INDEX OF PROPER NAMES, WORKS, ETC., OCCURRING IN THE INTRODUCTION

ADDENDA ALTERA

p. xv, n. 1. – The figure and the work of Devendrabuddhi has been now discussed by E. Frauwallner in his article *Devendrabuddhi* (*Wiener Zeitschrift für die Kunde Süd- und Ostasien*, IV/1960, pp. 119–23).

p. 2, l. 4. – Karṇakagomin's commentary on this passage has been discussed by E. Frauwallner (*Wiener Zeitschrift für die Kunde Süd- und Ostasien*, I/1957, *Vasubandhu's Vādavidhiḥ*, p. 43 [Sonderabdruck]). Perhaps the *Tarkaśāstra* mentioned here is not the omonym work by Vasubandhu, and by this name, Karṇakagomin alludes to works on logics in general. The punarvacanam (punarukti, punaruktam) is a well known nigrahasthānam (*Nyāyasūtra*, 5, 2, 14–15; cp. also Vasubandhu's *Tarkaśāstra*, p. 38 [retranslated from Chinese into Sanskrit by G. Tucci in: *Pre-Diṅnāga Buddhist Texts on Logic from Chinese Source*, Baroda 1929], etc.). To my mind, the opinion of Karṇakagomin (followed by Arcaṭa: see Frauwallner, *op. cit.*), according to whom Dharmakīrti refers here to the stanza tatra yaḥ sajātīye dvedhā cāsaṃs tadatyaye | sa hetuḥ, etc. (PS, III, 22; see also Randle, *op. cit.*, pp. 30–31), is quite correct. See also Prajñākaragupta (ed. cit., p. 580).

p. 25, l. 28. – No doubt, the reading of A, na vidhinā, instead of vidhinā na in B and K, is of an easier understanding and apparently supported by p. 65, l. 19. However I have rather followed the reading of B, which not only has been commented on and explained by K (cp. pp. 114 and 116), but, being the lectio difficilior, has perhaps more chance of being the original one.

p. 57, ll. 20 sqq. – As I have stated in the Introd. (pp. XXXII-III), in full agreement with the Tib. version, the words atatkārivivekena pravṛttyarthatayā śrutiḥ are not to be considered as a verse. Being it so, the only way of explaining the fact that to saṃketaḥ, though grammatically a mascul., is added a participle (janayantī) in the fem., is to resort to a constructio ad synesin. In other words, the side, as it were, of the word saṃketa that was present to Dharmakīrti while writing these lines, was the dynamic one—as if he had said saṃketakriyā—and not that of a sattva in the strict sense. As a matter of fact, saṃketakriyā is used by Dharmakīrti in a very similar expression in III, 166 *b* (tasyāgatau ca saṃketakriyà vyarthā tadarthikā). Noteworthy in this connexion is also the

the word saṃjñā occurring in the verse I, 72 *b* (itaretarabhedo 'sya bījaṃ saṃjñā yadarthikā), which according to the autocommentary is explained by saṃketa, and according to K by saṃketakriyā (p. 176). The terms saṃketa, saṃketakriyā, saṃjñā, śruti, etc., in that and in similar contexts appear likely to be synonims. The words sā śrutiḥ in the autocommentary, on which the participle janayantī is seemingly depending, take up the saṃketa in the preceding verse.

p. 61, l. 24. – Along with the correct reading, ānayanam anyad vā, K mentions the existence of another reading also—viz. nayanam anyad vā—, which he refutes by these words nayanam anyad veti kvacit pustake pāṭhaḥ | sa tv ayuktaḥ | ānayanaśabdasya prakrāntatvāt |

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